



MOODY BIBLE INSTITUTE MONTHLY

JANUARY . . . 1935

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JAN 2 1935
"I Am the Lord, I Change Not"
Malachi 3:6

By William Luff, Chesham, England

There are changes on the ocean,
Tides go up, and tides go down;
Suns are sometimes bright and smiling,
Sometimes storms and tempests frown.
But the Rock from which the Lighthouse
Casts its constant rays around,
Is established 'mid the billows;
There no changes will be found.

There are changes in the garden!
Flowers come, and bloom, and die;
In succession, blossoms follow,
Then how quickly they pass by!
But the sun-dial in the center,
Stands unchanged through every scene,
And the story of time's passing,
Is as it has always been.

There are changes in our households,
Parents die, and babes have birth;
There are funerals of sorrow,
There are marriages of mirth.
But our Father God in Heaven
Bears a blest unchanging name
As "the Everlasting Father,"
Through eternity the same!

So we face the New Year trusting
In that great assuring word,
As along the unknown future
Its sweet echo shall be heard.
There are changes in the garden,
In the household, and the sea,
But in our eternal Father,
Naught of change can ever be.

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D. L. Moody Said:

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Dr. James M. Gray Says:

"It is just such a teaching evangelism as D. L. Moody predicted which Dr. Lathem and his associates are endeavoring to put on in this plan ('The Summer Bible School') for teaching the Bible to the young, and it ought to be the joy and delight of all well-instructed Christians to assist in its promotion to the utmost of their ability."

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January, 1935

"Come Thou With

Us and We Will

Do Thee Good"

● The true child of God, in these crisis hours of world convulsion seeks more than ever to do His revealed will, and to such an one may we say earnestly, "Won't you start the new year with a new method—God's method—To the Jew First?" A new blessing and a new experience await you. After you have tried it, you will, we are sure, write as many others have done, "Thank you for opening my eyes to do God's work in God's way."

● Each year an ever-increasing host of the choicest of God's people, a blessed company, come to us in January with the precious first gifts of the year, literally "To the Jew first." Because of that, we are enabled to start off the year with courage, and with further great expectation from Him. To that host we invite you, dear reader, "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29.

● Think it over. For some day we hope you too will join this blessed host, and you too will say, "I want to preach God's Gospel in His way—To the Jew first." And while you think it over, just ponder the fact that most of the Jews in the world have never even been given the gospel "To the Jew last"; that instead of the Gospel of love, the Jew receives world hate.

● How much we need, and how joyfully we shall welcome your fellowship. THE CHOSEN PEOPLE, loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

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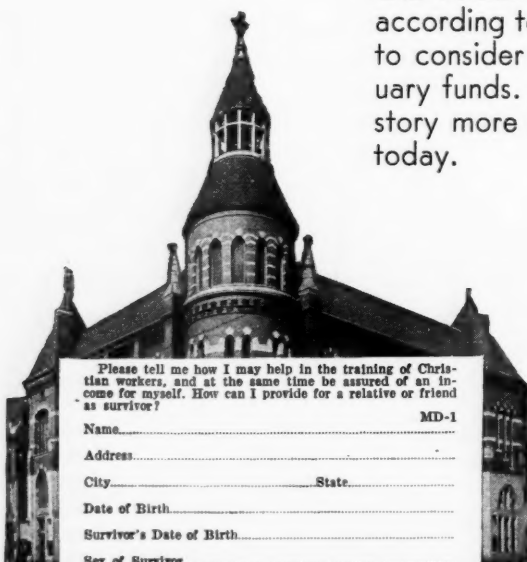
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Moody Bible Institute Monthly

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JANUARY, 1935

EDITORIAL NOTES

If any man willeth to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17, R.V.

It is a saddening truth, but still a truth, that the source of the skepticism of the unbelieving, however honest they may seem, is not in the inadequacy of the evidence on which to build a true faith, but in some traditional prejudice, or personal perverseness, or unfaithfulness of examination, or unreasonable standard of proof, or unconquerable averseness to the truth, or unwarrantable pride of position or estate, that stops the ears and beclouds the judgment.

The everlasting challenge of the Saviour, on which He stakes the whole credibility of the gospel, is: If any man will do the will of the Father, he shall know of the doctrine, whether it be of God (John 7:17). We are therefore fully warranted, by the unmistakable word of the great Author of salvation, in saying, that the true and only reason why people cannot find the convincing evidences of all that enters into the make-up of the proper Christian religion is, that they are morally unwilling to test it by those methods of proof on which it proposes to demonstrate its claims.—Joseph A. Seiss, D.D.

* * *

This is our heartfelt wish for all our readers, but especially for any among them who are lacking the assurance of salvation and the peace which passeth all understanding and which Happy New Year! the world cannot give (Phil. 4:6, 7; John 14:27). For their sake we have grouped in our New Year issue, three or four plain and simple homilies on salvation, which will be found in pages following. Our prayers accompany them that they may be read and pondered, and bring forth the fruitage in their lives which will comfort them and glorify their Redeemer.

Another class of readers has been in our mind also. They are any perchance, who are careless about their salvation, not only neglecting it, but even questioning the need of it. For them our editorial was written, and with trembling of heart, on "The Asbestos Fire." It furnishes the awful background for the homilies on salvation and the stirring reason for accepting the Saviour to whom they witness. May God grant that the editorial has not been written in vain.

Before concluding, may we call the attention of young ministers to the stimulating suggestions for a New Year sermon to be found in Mr. Gilder's contribution, "Divine Static." It is a good example of that biblical preaching which should constitute the staple of one's ministry. And we

call attention of all our ministerial readers, young, old, or middle-aged, to Evangelist Cunningham's "The Week of Prayer." It is timely at any period of the year, but particularly so just now. Oh, for a revival of the old-time prayer meeting in our churches!

* * *

We were interested in the conference to promote social security which met this fall in Washington to see what could be done to lessen fear, worry, and pain in the apprehension of deprivation and dependence in old age.

Who would not be interested in such a conference? And yet what great increase in security can be brought about by legislation? Of course, we have advanced beyond our ancestors in certain kinds of security—disease for example, and physical suffering. Also we are now trying to do something by way of insurance to meet other hazards of life. But after all, how much of fear, worry, and pain will that relieve? Is there nothing else and nothing better that can be done?

What about that society of social security to which some of us belong, and that removes the greatest of all fears, absolutely and forever—the fear of death and judgment to follow? The moment one joins this society he has already passed from death unto life, and he shall not come into condemnation. He knows that for a fact.

Moreover, this society furnishes guarantees to its members that discount every worry and allay every pain. We find rest for our souls therein. It is no fancy to say this, and assuredly it is not cant. We are compassed about by a great cloud of witnesses to prove it. "They that seek the Lord shall not want any good thing" (Ps. 34:10). "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). They are not enthusiasts who say these things, but the greatest of heaven and earth. It was a king who said the first; the most influential man who ever lived, the second, and the third was spoken by the Son of God.

Why not try this thing, why not put it to the test? Do not dismiss it by saying you have tried it, and it has not worked. You would be wrong if you said that. You may have thought you tried it, but you were deceived. Facts are dead against you. Try again. Nay, do not try, just yield. Give up to God. Accept Jesus Christ as your Saviour. Join the fellowship of the saints. What greater social security can he desire or possess whose life thus becomes hid with Christ in God (Col. 3:3)?

Our readers may recall a brief but interesting article on the Dead Sea which appeared in our July issue. But now we

have read a monograph on the subject by P. N. Sigler, of Dayton, Ohio, aptly entitled the "Resurrection of the Dead Sea," giving further details of a thrilling kind. This "most precious body of water in the world" has attracted intermittent attention from scientific men for twenty centuries, but no serious attempt to investigate its commercial possibilities was ever made until the British mandate was established over Palestine after the war. Since that time, however, discoveries have shown that the various chlorides of its deposit—potassium, magnesium, sodium, and calcium, are simply unlimited in quantity, with a possible value running into thousands of billions of dollars, representing a wealth exceeding the combined wealth of all the nations as our author says, and making Palestine the richest land in the world! Thus is God fulfilling His Word under our very eyes, blind to it as so many of us are.

How strange it sounds today to hear of the commercial products of the Dead Sea being transported by auto trucks on an asphalt road to Jerusalem, and thence by rail to the seaport of Haifa, and thence by the largest ocean-going vessels to every part of the world!

The soil of Palestine itself, depleted by hard usage through many centuries, is now being restored by the fertilizing potash harvested from the Dead Sea, so that no longer can it be said to be unable to support a great population. The activities in that land at the present time are marvelous, and of all the countries on the globe so far as we know, it has no unemployment problem.

There is a prophecy which reads, "When the Lord shall build up Zion, he shall appear in his glory" (Ps. 102:16), and Zion is now in speedy preparation for that great spiritual drama. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:10).

* * *

Some months ago, we published by request, a list of books on Christian Evidences which we are glad to know was appreciated. But we got

into trouble by not mentioning the valuable course on that subject put out by the Correspondence School of the Moody Bible Institute. It is in pamphlet form, 64 pages, and contains 19 lessons, with 142 questions. The advantage of such a course in comparison with reading a book, is that you can send in examination papers to the school and

have your answers checked up and receive a certificate for the work. Send for a prospectus of the school, therefore, which will cost you nothing, and see what valuable information you will obtain not only about the one course on Christian Evidences, but a dozen other courses on equally important subjects for Christian believers.

* * *

A ministerial correspondent asks us to say something about irreverence in public prayer. He quotes Christians who say

Praying in Public

"God, you do this," "God, you give us this," and he objects both to the pronoun "you" and the imperative tone of the petition. We are disposed to agree with him, and from personal knowledge can testify to a need for the protest he makes. "Thee" and "Thou" are the more fitting pronouns to use in addressing God, and as John Hall once reminded us, we do not have Him under authority to be directed, but we are to come before Him as submissive children before a good father. "Thy will be done" is that which honors Him and befits us and is the perfection of trust.

* * *

Should one still doubt that the governments of the world are economically, like a ship without a rudder, let him read James P. Warburg's *The Money Muddle*. We wish we could quote it, but the strict copyright forbids. We may quote the publisher however, and endorse his words, when he tells us that what Mr. Warburg has to say about our recovery problem and the attempt to solve it by altering the money mechanism, and what he has to say about prices, debts, and demagogues is of the utmost merit.

Mr. Warburg is a banker of repute and something of a philosopher as well, to say nothing of his gifts as a litterateur. His specialized knowledge of money, currency, and credit led to his selection by President Roosevelt as financial adviser to the American delegation to the London monetary conference in the summer of 1933—"the London Fiasco," Warburg calls it. He left in the midst of the conference after counselling with Secretary Hull, and returned to Washington in a fruitless attempt to

dissuade the President—for whom, by the way, he has a warm personal regard—to dissuade him from the course he had adopted toward the conference, which both he and the secretary considered an unwise one. That course seems to have been dictated by the Professors Warren, Rogers, Fisher, Moley, *et al*, with whom Warburg flatly disagrees.

According to *The Money Muddle*, the talisman of our present administration is "action," of which certainly there was urgent need when it came into power. No one can envy its inheritance in March 1933. But necessary as action is, how much depends upon the kind of action and the direction it takes! When Charles E. Hughes was campaigning for the Presidency, he said many wise things, one of which was this: "He is not the best man who gets to the corner first, but he who knows just what he is going to do when he gets to the corner!"

How true that is, and what a motive it presents for constant prayer that the God of nations may give that foresight to our political leaders at the moment!

To return to Mr. Warburg's book, the core of it is the inside stories it gives of what our administration has done in monetary matters since March 1933, and where it leaves us at the present time. It is this that furnished the figure of a ship without a rudder which seems to apply to the whole world. How the thought kindles our desire for His coming who is, and who only can be, "the Governor among the nations" (Ps. 22:28).

* * *

We would call attention to the decision handed down by the United States Supreme Court last month, compelling students in land grant colleges

The Duty of National Defense

to take military training. It sustained unanimously the action of the University of California in suspending two students who declined to take the training because of conscientious scruples. Their argument was that war was immoral, that it was in violation of the tenets of the Methodist Episcopal Church, and that it violated the Kellogg-Briand pact to outlaw war.

The court held that while students have the right to a religious belief under the

Constitution, they have no right under it to be excused from the rule of the university in regard to military training.

The decision is so important in our view of it, that we take the space to quote the following paragraphs:

"Government, federal and state, each in its own sphere, owes a duty to the people within its jurisdiction to preserve itself in adequate strength to maintain peace and order and to assure the just enforcement of law.

"And every citizen owes the reciprocal duty, according to his capacity, to support and defend government against all enemies."

No human being in his right mind can love or desire war, and he will do all in his power consistently with right and justice to prevent it. But when he assumes to say that war is in itself "immoral" he is unwittingly charging immorality upon God.

* * *

The sad news has come by cable, just as we go to press, of the murder of Mr. John C. Stam '32, and Mrs. Stam (Elizabeth A. Scott '31), missionaries in China, at the hands of communistic bandits. Their station of Tsingteh, Anhwei Province, was ruthlessly looted on December 7, and our friends with their little baby held for ransom. Mr. Stam succeeded in sending a communication to the headquarters of the China Inland Mission, of which they were members, but before negotiations had begun for their release, the bodies of Mr. and Mrs. Stam were discovered by the roadside. A later communication reports the finding of baby Helen alive. Our prayerful sympathy goes out to all those who have been thus bereaved.

* * *

As we go to press, we learn that the Moody Bible Institute Fellowship of Buffalo, N. Y., is agitating for a delegation to attend Founder's Week Conference, February 5-8. We are glad to pass on the thought to other communities which may be able to do the same. Let such delegations be careful to make reservations in time that they be housed together in the Institute buildings, if possible.

The Wish Father to the Thought

Editorial

OUR modernist contemporary, the *Christian Century*, of November 28, gave a two-inch space to mention the resignation of Dr. James M. Gray as President of the Moody Bible Institute "after forty years of service to the school," and the induction of his successor, Dr. Will H. Houghton. It also embraced the opportunity, at least some of our readers thought, to indirectly revive the calumny raised a decade ago, that D. L. Moody, if now living, would be a "liberal" in theology. It did not say so in those words, but it was so interpreted. That which it did say was,

"The Institute has changed its char-

acter very considerably since it was founded in 1886 by D. L. Moody, and for this change of character, no one person is so largely responsible as Dr. Gray."

The fact is, however, that so far as the doctrinal position of the Institute is concerned, it is the same today as in D. L. Moody's day. To this many of his contemporaries have borne witness, and there is also the testimony of his published works when compared with the present teachings of the Institute.

But the particular call for this editorial is to protect Dr. Gray's successor from a misconception of his doctrinal position. This

seems necessary because the *Christian Century* went on to say, that

"Dr. Houghton in his inaugural address, pleaded for a spiritual renaissance."

The precise intent, or content, of that remark is not entirely understood, but Dr. Houghton's address speaks for itself (see our December issue, pp. 209-12). In that address he subscribed without mental reservation to the Institute's theological position, and his "first official act" was a call to prayer that among other things, "the Institute may be kept true to the doctrinal standards of D. L. Moody, R. A. Torrey and Dr. Gray." Under his administration,

Moody Bible Institute Monthly

therefore, we predict there will be no "renaissance," if by that term is meant anything like a new birth of the Institute into a "liberalism" which D. L. Moody was supposed to represent, but which in truth, was as far from his heart and mind as that of either of his successors named by Dr. Houghton. It would work injury to the

Institute as well as its new president if any other thought should for a moment obtain currency.

When the Prince of Wales entered the death chamber of Henry IV, Shakespeare made him say to his royal father,

"I never thought to hear you speak again."

And the king replied, "Thy wish was father, Harry, to that thought."

Perhaps we have done injustice to the *Christian Century*, and if so, we here and now apologize. But when our attention was called very pointedly to that "renaissance," somehow Shakespeare came into mind.

The "Asbestos" Fire

Editorial

WE COMMON people all know something about asbestos. We know, at least, that it is an incombustible material, something that will not burn, nor be consumed, nor transmit flame. We read of asbestos curtains in theatres as a protection from conflagrations, and of asbestos covering for boilers, furnace pipes, and the like, in order to retain while not consuming heat. But how many of us have ever heard of asbestos fire? What idea of such a fire would we get? An incombustible fire? A fire which burns and yet is not burned out? A fire in some sense consuming its own heat? An endless fire and unquenchable?

We wonder how many of us know that such is the kind of fire our holy Lord Jesus speaks of so solemnly at least five times in Mark 9—"the fire that never shall be quenched." "Asbestos" is the Greek word used there in that dirgelike refrain. Can one conceive of any form of utterance that could give more startling and awful intensity to the absolutely hopeless fate of those to whom Christ is there referring? Do we say that the word is figurative? But even so, does that in the least qualify its force? If, as another has said, figures are employed in Scripture, they are only the colors which bring out in bolder relief the outlines of truth. Figures are the shadows cast from realities behind the veil, and when the reality itself appears the shadow will pale before it. And remember that it is our

loving Saviour who employs the word. As Keble chants:

The fount of love
His servants sends to tell love's deeds.
Himself reveals the sinner's hell.

We are not here discussing the literalness of the fire, but we should like to meet one argument, ignorantly used against it, namely, that it is impossible for human bodies to remain unconsumed in fire. We say ignorantly used, for God has plainly shown us that it is not impossible. Nebuchadnezzar's furnace was heated seven times more than its wont when the three men were thrown into it, but they came out again with bodies on which the fire had no power. "Nor was the hair of their head singed, nor the smell of fire passed on them" (Dan. 3:27). Therefore, if God can preserve human bodies in a fire to magnify His power in love, may He not be able to do so to magnify His power in wrath? But it should be kept in mind that the bodies of the punished will be their resurrection bodies, different in character and in the laws under which they consist. How does any mortal know that they will not be able eternally to suffer in a literal fire of some kind, and yet eternally be able to resist it?

Let no one suppose that it is a pleasure to write the foregoing except as duty is always a pleasure. And it is the duty of a Christian teacher to present the truth as he perceives it. It is his duty thus to glorify God and warn men. It is an old saying that the fear of hell peoples heaven, and Faber

has remarked that "we cannot doubt that hell has sent into heaven more than half as many souls as it itself contains." E. B. Pusey, quoting that saying of Faber, added, that "it would frighten us for not having preached the fear of hell more than we have, were it not for our hope that the Holy Spirit has Himself brought that fear within the hearts of those to whom we have not spoken the truth concerning it."

On one occasion the writer was riding on a street car, when a fellow passenger on alighting, leaned over him and with a satanic leer said: "So you're afraid of hell, are you?" It appeared that he recognized the writer as having made that remark on some public occasion in speaking of the motives that led him to accept Christ.

Poor man! The fear of hell was most contemptible to him, as it is to every man who has never really known the meaning of the word "sin." The modern descendant against that fear cannot stand before the iron logic of realities. Revelation 14:11 reads: "And the smoke of their torment ascendeth up forever and ever; and they have not rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." The great Bengel testifies that Cyprian, the Latin bishop of Carthage in the third century, often strengthened his exhortations to steadfastness under bloody persecution from this word. "Let us shut it fast in our hearts!" he adds. "The times are drawing nigh when we shall again need such heroic means." Those times are here!

Divine Static

By Rev. H. O. Van Gilder, D.D., Portsmouth, Ohio

RADIO fans think of static as the interference to reception produced by stray currents or charges of electricity.

But "static" was in common use among electricians before broadcasting was thought of, and was used to designate electricity which, instead of flowing along a conductor, was standing still. It is one of those words we have borrowed from the land of Plato and Aristotle, and having become Anglicized, we meet it every day and never think of it as Greek. It is found many times in the Greek New Testament. For example, in II Thessalonians 2:15, we read: "Therefore, brethren, *stand fast*" (*stakete* from *statikos*), "and hold the traditions which ye have been taught whether by word or by our epistle."

Stand Fast!

What a timely exhortation for believers in this day of change and confusion! Old landmarks have been swept away. Old paths have been forsaken for the broad highways of a more "progressive" age. Things held sacred by hoary age have been lightly tossed aside by impetuous youth. The evil wind of a false philosophy blowing upon the sea of an impatient civilization has produced a tempest that threatens to engulf every structure not built upon the solid Rock. And this change and confusion, stress and turmoil, lead the believer to cling most desperately and thankfully to God.

"Change and decay in all around I see;
O Thou who changest not, abide with me!"

What a delight to find something that survives the stress and strain and *stands*

fast! What confidence it gives one to stand in the presence of immobility and behold that which moves not, neither is shaken, be the tempest as it may. What a blessed relief for the storm-tossed and struggling swimmer in life's tempestuous sea to feel beneath his feet at last the Rock of Ages, and find that all the cruel waves of sin and infidelity and doubt are powerless to start one slightest tremor in that immobile Rock.

And the man who can stand fast is the man who will be sought by others. The saint of God who manifests the divine "static" will soon become, in his community, in his Church, "as an hiding place from the wind, and as a covert from the tempest; . . . as the shadow of a great rock in a weary land." "Therefore, brethren," says our text, "*stand fast*, and hold the tra-

ditions which ye have been taught, whether by word or by our epistle."

Do you ask, Where shall we stand? It is my purpose to answer this question tonight, or rather to let the Scriptures themselves furnish the answer.

I

To begin with, we have in Philippians 4:1 this exhortation: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so *stand fast* in the Lord, my dearly beloved."

The Lord "stands fast." Stability is of the essence of the infinite God. He is not moved. Worlds may flicker into being and pass into nothingness, but He that brought them forth remains the same. Ages may march after ages in pompous assumption of importance, but when the last has passed through the gateway of eternity, He who has reviewed them all will remain unchanged! "For I am the Lord, I change not" (Mal. 3:6)! "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8)! "Stand fast in the Lord"! No foe can reach you there. The wrath of man and Devil will be spent in vain against that adamantine refuge. The wrath of hell may burst the earth asunder and scatter the fragments through the black void of the sky as flaming sparks fly upward from the smithy's roaring forge, but not one earthquake tremor, not one burning spark, will ever reach you in the Rock's embrace! "Therefore . . . stand fast in the Lord"!

II

And again, in Galatians 5:1 is found another "static."

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Yoke of Bondage

The "yoke of bondage" is a double affair. Every man has worn one part of the yoke, and some are wearing, or have worn, both parts. All have been in bondage to what the apostle Paul calls, "the law of sin which is in my members," and some have been also in bondage to what Paul calls, "the ministration of death, written and engraven in stones" (II Cor. 3:7). The yoke consists of the law of sin and the law of death.

The law of sin is the universal heritage of the sons of Adam; the law of death is the heritage of the sons of Jacob; but from both laws we are delivered by becoming sons of God. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

The law of sin is a yoke that every man wears in his natural state. Christ Jesus is authority for the statement that "whosoever committeth sin is the servant of sin" (John 8:34). And it is written that "all have sinned" (Rom. 3:23).

The sinner is a slave of sin, his master is the Devil, and his recompense is death, "for the wages of sin is death" (Rom. 6:23). He can do the works of the flesh, but can he do good? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil," saith the Lord (Jer. 13:23). The sinner can please the world, the flesh, and the Devil, but can he please God?

God's Word replies: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be. So then they that are in the flesh" (as having been born of the flesh, but not of the Spirit) "cannot please God" (Rom. 8:7, 8). Please observe that it does not simply say that they do not please God, but they *cannot* please God. The sinner may roll himself down the precipitous path to hell, but can he get up and walk to God? Nay, not of himself, for Jesus Christ testified saying: "No man can come to me except the Father which hath sent me draw him" (John 6:44). And again please observe that Christ did not simply say, "No man will come to me, except the Father draw him," but, "No man *can* come to me, except the Father draw him."

Why This Terrible Inability?

Why cannot the sinner do good? Why cannot he please God? Why cannot he come to Christ? Does God prevent him? Nay, indeed God commands him to be righteous, to repent, to believe on Christ; but his own master prevents him! And who is his master? Hear, in answer the words of Christ, "Whosoever committeth sin is the servant of sin!"

But Christ also said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). He liberates from the slavery of sin. He buys the slaves out of the market. He breaks the yoke from off the sinner's neck, and makes him able to serve God.

"His blood can make the foulest clean,
His blood avails for me!"

In the synagogue at Nazareth He announced His mission by reading from the sixty-first chapter of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach *deliverance to the captives*, . . . to set at liberty them that are bruised" (Luke 4:18).

"Stand fast therefore in the liberty wherewith Christ hath made us free!"

III

And, finally, a third "stand fast" is found in I Corinthians 16:13: "Watch ye, *stand fast in the faith*, quit you like men, be strong."

What Is the Faith?

This is a positive command. The expression "the faith" is frequently found in the New Testament. It does not mean personal faith, but rather the whole body of revealed truth contained in the Scriptures. It means the great body of Scripture truth, of which God is the Author, and which has not been invented by the saints, but "delivered to the saints," and that, "once for all." In Acts 6:7 it is written that "a great company of the priests were obedient to the faith." In Acts 16 we read of the journey of Paul and Timothy, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith." Paul tells the Galatians that he preaches the faith which once he destroyed. He instructs Timothy that deacons are to "hold the mystery of the faith in a pure conscience." He writes to Titus of "many

unruly and vain talkers and deceivers," and says: "Rebuke them sharply, that they may be sound in the faith."

The supercilious, ego-centric offspring of quadrumanous anthropoids—o t h e r w i s e mistakenly known as the modernists—may sneer at the doctrines of the Scripture as "the outworn categories of a static world," but the fact remains that the same God who said, "Thou shalt not steal," gave as equally positive command: "Stand fast in the faith!" And the further fact is also worthy of attention that He has solemnly warned the "progressive" saying: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (II John 9, R. V.).

An Acid Test

But this is not only a positive command, it is an acid test. This is the test that ultimately distinguishes the true believer from the false professor. The true believer sticks, he "stays put," he stands fast in the faith, while the false professors are "clouds without water, carried about by winds."

When Christ speaks of deep mysteries, the superficial disciple may go back and walk no more with him, but the true believer only says with Peter in the tones of deepened conviction, "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:66-69).

The goats may turn aside after any novelty that seems to promise diversion, but Christ said that the sheep know the voice of the Good Shepherd, "and a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:5).

How is it that some men who a few years ago preached the gospel in the clearest fashion, even in some cases preaching the premillennial return of Christ, are today following in the footsteps of Tom Paine and Bob Ingersoll, and making havoc of the faith which once they preached? Are they to be taken as proof that a true believer may fall away and be lost? Listen to the answer of divine inspiration:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:18, 19).

A Ringing Challenge

This is a ringing challenge!

Let me read the rest of the verse: "Watch ye, stand fast in the faith, quit ye like men, be strong."

It reminds me of the other exhortation in II Peter 1:5, "Add to your faith *virtue*." Do you know what the word "virtue" means? It comes to us from the Latin word for man (*vir*) and it means manliness, virility. Add to your faith manliness, virility! "Stand fast in the faith, quit ye like men, be strong."

If there be two things my soul abhors more than all others, they are a mannish woman and womanish man! And God abhors them, too. He condemns the woman who forgets the place assigned to her sex,

and He has classed the effeminate with those who shall not inherit the kingdom of God (I Cor. 6:9).

Stand fast in the faith, quit ye like men, be strong!"

It is a ringing challenge to God's people. It is God's call for men. It is a call to quit drifting and stand fast! It is a call for servants who know where they stand, and who stand there. It is a challenge that every minister of Jesus Christ ought to heed today, to acquit himself like a man by

standing fast against all the forces of earth and hell, if need be. To stand fast in the faith until he becomes a veritable rock, in the shadow of which his flock can shelter from the storm, from the wolf in sheep's clothing, and from the roaring lion.

The indecisive, vacillating middle-of-the-roader who stands one place today and another place tomorrow, who talks like a fundamentalist in the pulpit and votes like a modernist in the ordination council or the convention, is a reproach to the cause of

Christ! "The faith" stands fast—stand fast in "the faith"! The Word of God does not change. "Heaven and earth shall pass away," said Christ, "but my words shall not pass away" (Matt. 24:35)!

And so to His people who have been "born again, not of corruptive seed, but of incorruptible, by the word of God, which liveth and abideth forever"—to them God gives the command, the test, the challenge: "Stand fast in the faith, quit ye like men, be strong!"

Life's Supreme Blessing

By Rev. R. Clyde Douglas, Th.M., Richmond, Va.

THERE is a gospel song which urges us to count our blessings and one will be surprised at the blessings which have come his way when this is done. When we think of these blessings, if asked to name the supreme one, which could we least do without? Which is the supreme blessing?

To many it would be the blessing of economic security, which means food and shelter every day. And yet "man doth not live by bread alone." To others, health is supreme, particularly to those who are not physically strong or whose bodies have been ravaged by disease, and who realize that without good health how difficult it is to obtain the necessities of life. Health is a great blessing, but is it the supreme one? Again, there are those who think money is the supreme blessing. Money enables a person to meet the bread and butter question, and to secure the best medical attention to restore health. But money is not everything. "A man's life consisteth not in the abundance of the things which he possesseth."

The prophet Isaiah answers the question. He tells us that salvation is the supreme blessing: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (45:22).

This answer involves the meaning of salvation. Years ago this word "salvation" meant a great deal to people. When they heard it they thought of one who had turned from a life of sin and had changed his whole outlook on life.

But sin is not now painted in its true color of the former day. There seems to be a strange unawareness as to the sense of sin. Things are allowed today which would have been regarded as sinful by a past generation. Marriage vows are more lightly held. A wave of gambling is sweeping the country, and revelations of dealings by bankers show what has been termed "a decline in character."

Then there are people who claim salvation without any great change in their lives. Christian profession and Christian living often fail to match.

I

What is salvation according to the Bible? It is deliverance from the power and penalty of sin and an introduction into a life of purity and holiness. The story of the Hebrews is a good illustration of this.

They were at the Red Sea, surrounded by obstacles and seemingly no human means of deliverance. Salvation to them was an infinitely greater blessing than economic security or health or wealth. It meant freedom from Pharaoh's clutches, and more than that. It meant the fuller blessing of a place where happiness could be enjoyed—the land of promise. One may have many things for which to be thankful, but he may not be able to appreciate them because he is in the grip of sin. When such a one finds Jesus Christ as his Saviour, he becomes a "new creation," his whole outlook on life is changed, and other blessings take on new meaning.

II

Furthermore, salvation is not only the greatest blessing, but a blessing for the greatest number of people—"all the ends of the earth."

Some things can be enjoyed only by a privileged few, wealth, health, social position, friends, leisure. There is therefore, cause for gratitude indeed that the greatest possible blessing is for all, everybody—rich and poor, educated and ignorant, white and black.

An evangelist tells of a boy playing in a field, when the farmer came up and said to him,

"Don't you know you are trespassing?"

"No, sir," was the answer.

Then the farmer led him to a sign with the words,

"Whosoever is found trespassing will be prosecuted."

Turning to the boy the farmer said, "Whosoever," my boy, means you."

That is what "all" means. "God so loved the world, that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life."

III

In the third place, salvation comes from the greatest possible source, God Himself. "From what source did it come?" is the question we frequently ask. If the source is reliable we feel satisfied. The source of the supreme blessing comes from the supremely reliable source. We can rely upon God's Word "which liveth and abideth forever." "I am God, and there is none else."

Ultimately men must go back to God. The big things of life—and the little ones too—drive us back to Him. Who but God can deliver a soul from sin? Augustine

rightly penned the words, "Thou hast made us for Thyself, O God, and our hearts are restless till they find their rest in Thee." We must get back to God. He promises satisfaction for our heart cravings.

How often it happens that a great calamity must take place to awaken us to our need of God! How often we must reach our extremity before God gets His opportunity! Life's supreme blessing can only come from the supreme source. And that source is God revealed to us in His only begotten Son, our Lord Jesus Christ. Only as we rest in Him can deliverance from sin come, a deliverance secured by His blood shed for us on Calvary's cross. With this deliverance there follows the joys and blessings of an abundant life.

IV

Finally, this blessing is to be had in the simplest possible way—by looking. Nothing sounds more simple than this—just to look. But the question is where to look. The text gives us the right direction in which to look and the right person to whom to look. "Look unto me."

The reason people are not saved from sin is due to their looking in the wrong direction.

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely
dim

In the light of His glory and grace."

WHAT IS CHRISTIANITY?

And now comes the astounding statement "Christianity needs to be reformed." We are sure Christendom needs reforming badly. The professing Church is ripe for a reformation that will sweep out an unsaved membership, the card tables, the dance, the movies, the worldly entertainments, and above all, the Modernist minister, who takes the money from orthodox churches to attack the very doctrines upon which those churches were founded.

Christianity is that Revelation from God, that has Christ, the Son of the Living God as its Centre, the Holy Spirit as its power, and the Church of God as its Pillar and Ground. In it are manifested all the perfections of God, His manifold wisdom. And Dr. Fosdick informs us this needs to be reformed! Surely "darkness hath blinded his eyes."—*Modernism "in the Ditch"* by J. J. Sims.

How to Be Saved

By Evangelist George H. Gilmer, Draper, Va.

I PRAY God that I may, through the Holy Spirit, be able in this message to show the unsaved how to be saved.

I

Your salvation is from God, through our Lord Jesus Christ, and by the Holy Spirit. It is built upon an everlasting covenant, and Christ is the chief corner stone in the building. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

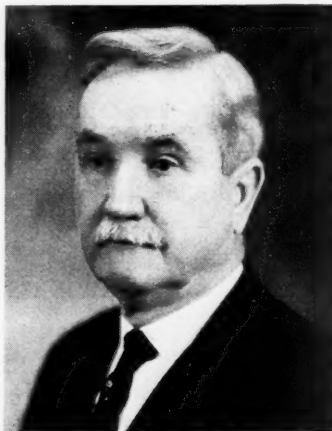
A covenant is an agreement between two or more persons, by the terms of which one party agrees to do certain things upon condition that the other party does certain other things. The covenant of the text is an agreement between God the Father on the one hand, and God the Son on the other. Man, lost in sin, is the beneficiary of this covenant. It was made for him to bring him back to God. It is the only way he can get back to God, from whom he has wandered into the paths of sin. Christ said: "No man cometh unto the Father but by me." God invites you to come. He loves you and wants you to come. He and the Son made the everlasting covenant for you before you were born, before any man was born. "According as he hath chosen us in him before the foundation of the world" (Eph. 1:4). "In hope of eternal life, which God, that can not lie, promised before the world began" (Titus 1:2).

Now to whom did God promise eternal life before the world began? Not to man, for man was not then in existence, but to Christ on *behalf of man*. He made the everlasting covenant with Christ, agreeing to give man eternal life on conditions which I will now explain.

1. God agreed in the covenant to cause Christ to be born of a virgin whom He would choose, to protect Him during infancy, childhood, youth, till the hour should come for Him to die for man's sins. He agreed, moreover, to place man's sins on Christ and to punish Christ on account of those sins. As the Scripture says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Furthermore, God agreed to pardon every man who would turn from sin and accept by faith Christ as his Saviour.

2. Christ on His part agreed to submit to this, to "be made flesh," to keep the law for us, and then to lay down His life to atone for the broken law. No man really took Christ's life. The Jewish leaders who clamored for His life, and Pilate who condemned Him, were all guilty of His death. But after all, Christ said of His life: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). He did all this vol-

The blood of the everlasting covenant.—Hebrews 13:20



Evangelist George H. Gilmer

untarily. And our salvation is based on that mighty transaction and on nothing we can do. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

3. Now do you not see that your salvation is secured for you in the terms of the everlasting covenant? You have only to receive it by faith. That is what Christ meant when He hung on the cross and cried, "It is finished." Do not try to add anything to it. Accept it by faith as a free gift. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). The Philippian jailer realized he was a lost sinner, and he cried out: "Sirs, what must I do to be saved?" The answer came: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). You can only be saved by coming under the power of "the blood of the everlasting covenant."

II

Now I want to tell you in the plainest language what the blood will do for you if you come under its power by faith, that is, by accepting Christ as your personal Saviour, and resting upon Him and Him only for salvation. The blood will

Wash Away Your Sins

"The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The language is figurative, but it means that the blood of Christ atones for our sin. Do not stop to argue how this could be. Believe and be saved. God has taught us this glorious truth all through the Bible. And near its close He catches the beloved disciple John up into heaven, in the spirit, and lets him see one company of saved people, and when the question is asked, "What are these which are arrayed in white robes?"

and whence came they?" The answer is: "These are they which came out of the

great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13, 14).

God wants so much to have you just take His Word for this. He cannot save you unless you believe. You may say you cannot believe, but the real trouble is you *will* not believe. The trouble is in your will. Surrender that to God and He will give you power to believe. "God hath dealt to every man the measure of faith" (Rom. 12:3). He is ready instantly to deal to you your measure of faith if you will only surrender to Him. When you surrender your will and believe, it will change at once your legal relation to God. In your sin and unbelief you are condemned before God. Believe and the condemnation will be removed. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). God and Christ have agreed to this in the everlasting covenant, and if you will agree to it by faith, the unspeakable blessing of salvation will be yours. The blood of the everlasting covenant will wash away your sins when you believe, and also

Reconcile You to God

Years ago France and England were at war. A French whaling vessel went off on a long voyage. On the return trip the drinking water gave out and they were about to perish of thirst. Their signal of distress was seen as they passed an English port, and word was sent them that the war was over, and they might sail in and get all the water they wanted. At first they would not believe it, but later they did believe and were saved. The war between God and man, made by man's sin, is over if man will only believe. The blood makes reconciliation. "The carnal mind is enmity against God" (Rom. 8:7), but "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

The blood of the everlasting covenant washes away our sins, reconciles us to God and

Secures Our Adoption into God's Family

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Much is said today about the universal Fatherhood of God. But Christ said to the unbelieving Jews of His day: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). Now note this statement in the first chapter of the Gospel of John: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Sin has

driven us from the family of God, and made us "children of the evil one," and we can only be brought back through faith.

The blood of the everlasting covenant washes away our sins, reconciles us to God, and secures our adoption into the family of God. Note the logical order—*pardon, reconciliation, adoption.*

Then there is one more unspeakable blessing the blood secures for us. It makes us

Heirs with Christ

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7). "And if children, then heirs; heirs of God and joint heirs with Christ" (Rom. 8:17). An heir is one who inherits the wealth of another, and when we become heirs of God we inherit God's wealth. A joint heir is one who inherits jointly with another. The two share and share alike in everything.

A Christian judge the day before his de-

parture to be with Christ, said to his pastor:

"Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply, "I know little about law; grace is sufficient for me."

Then the dying judge said: "If you and I were joint tenants on a farm, I could not say to you, that is your hill of corn and this is mine; that is your stalk of wheat and this is mine; that is your blade of grass and this is mine; but we would share and share alike in everything on the place."

Then he went on to say: "I have just been lying here and thinking with unspeakable joy, that I am a joint heir with Jesus Christ. He has nothing apart from me, and I have nothing apart from Him. We will share, and share alike, through all eternity."

What an unspeakably glorious thing it is to be a joint heir with Jesus Christ! We share His sufferings here, and we are

just as certain to share His glory hereafter.

Now, dear unsaved friend, do you not see how you may be saved? Salvation has been secured for you through the blood of the everlasting covenant. It is complete in Christ, and He offers it to you "without money and without price" (Isa. 55:1). Will you take it by faith? Will you yield your will to Christ? Will you commit your soul to Him, and, like Paul, be persuaded that he is able to keep that which you have committed unto him against that day (II Tim. 1:12)? When you do that, through the blood of the everlasting covenant you will have pardon, reconciliation, sonship, and heirship with Christ to "an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4). All is yours when you come saying—

"Nothing in my hand I bring;
Simply to Thy cross I cling."

The Great Words of Salvation

By Rev. Oswald J. Smith, Toronto, Canada

THERE are five great words used in the Bible to set forth God's salvation, atonement, redemption, justification, regeneration, and reconciliation.

Atonement

In theology this word covers all Christ's redemptive work, but in the Bible, and especially the Old Testament, it simply means "to cover." In other words, sin was covered by the sacrifices offered, that God might pass over it until Christ died. The sacrifices, however, did not take away sins; that was done by Christ whom they typified.

Hence the Old Testament saints had their sin covered, as it were, by animal sacrifices, so that God in view of the future atonement which was to be made by the sacrifice of His Son, passed over sin and did not hold those who in faith offered the sacrifice demanded, accountable.

Today we look, not forward to an atonement yet to be made, but backward to one already made; and, believing in that atoning death, we too, are forgiven, our sin covered, but covered by the blood, not of bulls and goats, but Christ.

He cried, "It is finished!" The work of atonement was completed on Calvary nineteen hundred years ago. Hence man is never told to work out his own atonement. Christ alone was able to satisfy divine justice by making, Himself, a perfect atonement for man's sin. And when you, my friend, accept the atoning work of Christ, and put your trust in what He did for you, you are saved. "Jesus paid it all."

Redemption

This word means "to deliver by paying a price." Three Greek words are used:

(1) *Agorazo*, which means "to purchase in the market." The underlying thought is of a slave market. Man is sold under sin, but is also under sentence of death. The purchase price is the blood of the Redeemer who died in his stead. Christ paid the price in full, entered the slave market, and freed every slave.

Now arises the question, Will the slaves go free? Do they want their liberty? Are they ready to accept what Christ has done for them?

Satan, of course, will do all in his power to keep them in ignorance of the fact that the price has been paid, and that they are at liberty to go free. If he can do that, he can hold them still. But the moment that they hear the proclamation, it is their inalienable right to claim their liberty and act as free men.

The trouble is, many of them would rather be slaves. They love their sin, and refuse to leave their taskmaster and enjoy their freedom. But it is not God's fault. He has done His part. He has set them free. And so, my friend, you must make up your mind, whether you are going to continue in the slavery of sin as the bond-servant of Satan, or whether you are going to insist on your liberty and go free.

(2) *Exagorazo*, which means "to buy out of the market." In other words, the redeemed are never again exposed to sale. God's salvation is eternal.

Once you are out of the slave market, once you claim your liberty, and, by accepting Christ, your Emancipator, leave Satan, you can never again be sent back into slavery. Thank God, you are saved, and saved for evermore. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Satan now has no claim on you whatever. He can never

recover his lost property. You do not have to be purchased a second time. Once is enough. You now belong to God. Oh, what a glorious salvation!

(3) *Lutroo*, which means "to set free by paying a price." In other words, "to loose." "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (I Pet. 1:18, 19).

Oh, what a price! Christ's own precious blood! But nothing less would do. God had to give His best in order to redeem mankind; hence He sent His only begotten Son to die for man's sin. And yet there are those who spurn the blood and ridicule the Cross. Thank God for it. For "without shedding of blood is no remission" (Heb. 9:22). "It is the blood that maketh an atonement for the soul" (Lev. 17:11). And thus the sinner is loosed from his sins, set free from his bondage, and delivered. Hallelujah!

Justification

This is the judicial act of God whereby He declares righteous, one who believes on Christ. The believer has been in court only to find nothing laid to his charge, because Christ has already borne the full penalty for his sins. Hence, justification is wholly on the ground of Christ's work, "Jesus paid it all." It is by faith, not works.

Once a famous Frenchman was tried for a crime and found guilty. He protested his innocence to the last, but was sentenced, nevertheless, and condemned to life-long imprisonment. Some time later it was discovered that a terrible mistake had been made and that he was innocent after all. Immediately the president of the Republic pardoned him, and quickly the pardon was

taken to the prison in which he was confined. Upon being presented to him, to the amazement of everyone, he refused it. "I don't want a pardon," he exclaimed, "I am not guilty of any crime. How can the president pardon me when I am already innocent? I will have a new trial and be declared innocent, or else I will remain where I am. Away with your pardon. I don't need it." And there he stayed.

But before long his friends got busy. They demanded a new trial, a rehearing of his case. At last they were successful. He was tried again, and the verdict rendered this time was "not guilty." He walked out of the court with his head up, and faced the world a free man, having been justified by the courts of France.

And that, my friend, is what God can do for you. Not because you are innocent, for "all have sinned" and are guilty, but because Jesus Christ bore the penalty of your guilt, which was death, died in your stead, took your place. And now, since your sin, all of it, has been imputed to Him, God can justify you, and account you righteous. In His sight you are "not guilty." You stand acquitted.

Regeneration

This is not reformation, but a creative

act of the Holy Spirit whereby the believer becomes a partaker of the divine nature. It is the implantation of a new life. Until this takes place there is no spark of divine life in any man. "Ye must be born again." It takes a new graft in an old tree to produce different fruit.

That is why reformation will not save you, for reformation cannot impart life. You may turn over a new leaf, live a good life, join the church, be baptized and confirmed, and partake of the Lord's Supper, but you are still unsaved, for God says you are "dead in trespasses and sins." And only life begets life. Therefore you must be born again, born from above. You must receive God-life. Self-improvement will not give you life. You must be made alive, and that is the work of the Holy Spirit. It is a creative act, and is the result of faith. "Ye must be born again." It is not a changed life that you need, but a *new* life. You cannot patch up human nature, but you can receive divine life.

Have you, my friend, been born anew? Or are you still dead? Have you ever been quickened into life? Have you experienced regeneration?

Reconciliation

This word means "to change thoroughly

from"; for instance, from enmity to love. Man is to be reconciled to God, not God to man. Man is the rebel. And so Paul says, "Be ye reconciled to God." God's love is shining on man's back, for man is ever going away from God. Hence, God beseeches him to be reconciled, to turn round, and be at peace.

Oh, my friend, are you, like the prodigal, turning your back to your Father God? Are you going away? If so, why? Do you want to be a rebel? All this time He has waited, waited for you to come home. He is watching for your return. His heart of love follows you even in your sin. Why don't you turn? Why don't you change your attitude? Oh, when, my friend, when will you be reconciled? Why not now? God has done all He can. Oh, let me implore you, let me, in the words of Paul, plead with you to be reconciled to God.

"For the love of Christ constraineth us," he says. And thus, you see, God "hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:14-21).

Symposium on the Believer's Assurance

I. Once Saved, Always Saved

By Dorothy McNary, Oak Park, Ill.

THE question is often asked, "Can one be saved, and later do something that will cause him to be lost?"

I am so glad to be able to tell you the answer is "No." God says to be saved one must be *born again* (John 3:3). Now God does not use figurative language unless He intends a direct lesson from it. He means that the thing that happens to a person who believes on God's Word and accepts Jesus, is the same thing in his spirit that happened to the body when the body was born. A physical body once born can never enter again into the womb and be unborn. Once born into the world, always born into the world. Once born into God's kingdom and born His child, always born as His child.

Also, God says those born into His family have eternal life. The same Greek word for eternal as used for the Christian's life, is used to speak of the eternal God. Can a thing eternal be stopped, cut short, or destroyed? See John 10:28, 29, where it is written that none shall perish, no one can take them from Jesus' hand, and no one is great enough to pluck them from the Father's hand.

You ask, "Cannot the person take himself out of God's hand?" Again, thank God, No. God says no one is great enough (Rom. 8:35-39; II Tim. 1:12).

You may speak of this as interfering with our freedom of will. No, it does not save

a man against his will. It is "whosoever will may come," and "whosoever believeth has eternal life." God does not compel any one to be saved. You have to be willing. You willingly believed and gave yourself into God's keeping. If you were not fully willing, God would never have accepted you. Now, you are no longer your own (I Cor. 6:19, 20).

But you ask, "What about Christians sinning? Can't they sin so much as to be lost?" Thank God, No! "What happens to sinning Christians?" Read I John 2:1, 2, for what to do when Christians sin.

"But sometimes we are so very rebellious, even as Christians, that we may not repent and ask for forgiveness. What then?" Read I Corinthians 3, which is written to Christians, but warning those who are not living as they ought to live. Verses 12-15 tell what happens to the one who continues to sin. He shall be saved, but all his works shall burn. There will be no reward. He is saved as by fire. Romans 8:1 says there is no condemnation (judgment) for those in Christ. Our judgment for salvation is on Calvary, but our works are judged, and we receive our reward according as we have served (Rev. 22:12).

So it is not, "Can we hold out?" or, "Can we hold on to God?" but, "Can God hold on to us?" And thank God, we know He can. We therefore may have perfect peace and confidence, and face all the

troubles that life may bring, and yet with joy make our own the prayer of the beloved John, "Even so, come, Lord Jesus" (Rev. 22:20), as we watch for His appearing.

The Way Is My Lord's

By Ernest O. Sellers, New Orleans, La.

The way He may lead I know not,
But my Leader I know is true;
My steps day by day He guideth,
In His strength I can dare and do.
He knoweth the way, I know not,
But His love is my joy each day;
My trust is in Him, I follow
In the way of my Lord's highway.

The days may be dark and cloudy,
Yet the sun of His love doth shine;
The night may be black and fearsome,
But I walk with His hand on mine.
Though only a step He shows me,
And the others from me doth hide,
I know that in love He's leading,
And in safety His mercy guides.

I rest in His love, and worship,
I rejoice in His strength divine;
With faith in His Word most precious,
Not a doubt nor a fear is mine.
I look for His coming daily
In the clouds with great glory shown;
Then sorrow and sin He'll banish,
Not a grief nor a pain be known.

Moody Bible Institute Monthly

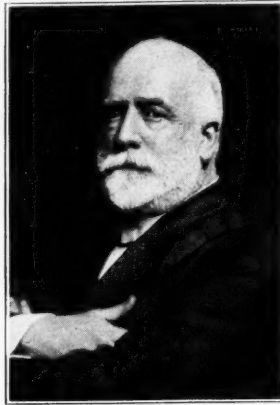
II. Falling from Grace

By the late Rev. R. A. Torrey, D.D., in *Practical and Perplexing Questions Answered*

Question: How do you harmonize the Calvinistic views of the perseverance of the saints with the Arminian belief of falling from grace?

If I understand the Calvinistic view, it does not teach the perseverance of the saints but the perseverance of the Saviour.

While it teaches that the saints are utterly unreliable and might fall away any day or any hour, it also teaches that the Saviour is ever watchful and ever faithful—for He ever liveth to make intercession for the believer (Heb. 7:25)—and that He has pledged Himself that those who believe on Him shall never perish (John 10:28), and has given His Word for it that He and His Father will keep us to the end, and that no man is able to snatch us out of the hand of Himself and the Father (John 10:28, R.V.). This does not mean that if a man is once born again and then lies down in sin he will not be lost forever. It means that Jesus Christ will see to it that the one who is born again will not lie down in sin. He may fall into sin, he may fall into gross sin, but Jesus Christ has undertaken his recovery. He will go after the lost sheep until He find



Dr. R. A. Torrey

it (Luke 15:4). There is no warrant here for one to continue in sin saying: "I am a child of God and therefore cannot be lost." There is no comfort whatever here for such a one. If one lies down in sin and continues in sin it is a proof that he is not a child of God, is not

saved, never was regenerate (I John 2:19).

What the Arminians object to is not the doctrine of the faithfulness of the Saviour, that He will prove true even though we prove faithless. What they object to is such a doctrine of "once in grace, always in grace" as enables a man to go on sinning and seeking to justify himself by saying: "I have been saved, therefore I have been in grace and am in grace still."

We need to be on our guard, on the one hand, against the doctrine that gives us comfort in continuance in sin. We need to be on our guard, on the other hand, against that distrust of Jesus Christ that makes us fear that some time we shall prove unfaithful and Jesus Christ will desert us. The position that we ought to hold is that held by the apostle Paul, where he asserts, on the one hand: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12), but which leads him, on the other hand, to keep his body under (to give his body a black eye) lest when he has preached to others he himself should become a castaway (I Cor. 9:27).

The How *and* When of John Wesley's Conversion*

By Lorena M. Gary, Kalamazoo, Mich.

Thou hidden love of God, whose height,
Whose depths unfathomed no man knows,
I see from far Thy beauteous light,
Only I sigh for Thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in Thee.¹

WHEN John Wesley returned to England after his two years in North America (1735-1737), he had great need of divine light to show him the way he seemed destined to travel. He had started out with the noble purpose of preaching the gospel to the savages in Georgia; he had come back to England disillusioned. He had found the natives, except the Choctaws, lawless, gluttonous and implacable heathen. None appeared to have any desire for being instructed in the ways of Christ, and therefore after much prayer and meditation, and on the advice of his friend, Mr. Oglethorpe, and his brother, Charles, he decided to return to his native country in February 1738.

Faith Shaken

Besides being disillusioned and disappointed he was discouraged. His faith in himself at least, if not also in God, had been shaken.

*To be followed in February by a brief account of Wesley's work.—Editors.

¹Wesley's *Journal*, October 7, 1736.

"It is now two years and almost four months since I left my native country, in order to teach the Georgia Indians the nature of civilization; but what have I learned myself in the meantime? Why (what I least of all expected), that I, who went to America to convert others, was never myself converted to God. . . . This, then, have I learned in the ends of the earth, that I 'am fallen short of the glory of God' . . . I have no hope but that of being justified freely through the redemption that is in Jesus."²

Thus the man destined to lead the greatest religious campaign of his age was as "a voice crying in the wilderness" for the redemption which would give him assurance that he could continue the work of preaching Christ and saving souls. He had not then, at thirty-five, gained the "repose" of God's love which later led him fearlessly through so many strenuous years, and which, almost miraculously, protected him from the mobs which at times sought his destruction.

What was he to do? Should he give up and turn to some other profession? He was an Oxford man and a scholar. It would have been easy for him to get a fellowship at his University. He might have entered the world of letters. Many of his

contemporaries who had less ability than he were making names for themselves with their pens. He had ability to organize and direct. He could debate; he could lead men. There were politics and parliament, but what chance had the unknown John Wesley of attracting the attention of the court? He had done nothing to bring himself before the English public. His friends and his family were of the common class. His work should be among them. He wanted to be one of them. He desired nothing better.

Determining Forces

One determining force which led to his future course, was a habit formed in his school days of acting upon rules of conduct which seldom allowed a backward glance and never a backward step. The following resolutions written at the time of his disillusionment and low spirits are in point:

I resolve:

1. To use absolute openness and unreserve with all with whom I should converse.

2. To labor after continual seriousness, not willingly indulging myself in any the least levity of behavior, or in any laughter—no, not for a moment.

3. To speak no word which does not tend to the glory of God; in particular,

not to talk of worldly things. Others may—nay, must. But what is that to thee?

4. To take no pleasure which does not tend to the glory of God; thanking God every moment for all I do take, and therefore rejecting every sort and degree of it which I feel I cannot thank Him in and for.³

These personal habits and supplications were not enough to give Wesley the assurance he desired, but there was another motive that worked wonders along with them. That was a custom to seek the advice of his family, which may have been inculcated in all the Wesley children while they were small. Susannah, their mother, a devout Christian and an independent thinker, had a plan for teaching them to confide in her about their religious problems. She gave an evening a week to each of the children beginning when each was five. As there were thirteen children living at home part of the time, the older ones had to depend upon general religious conferences held for that purpose.⁴

In these weekly consultations with his mother, Wesley learned to depend upon her explanation of the Scriptures, although during his college years he depended upon his father, the preacher at Epworth, for advice and guidance in his religious and moral development. Frequently he wrote letters to both his parents asking advice about a moral issue. But this seeking of advice was not confined to the family. He sought it from anyone whom he liked and respected. It was on the advice of friends and family that he went to Georgia. On the advice of Oglethorpe and his brother, Charles, he returned to England. It is not strange then that one who had early formed the habit of depending upon the opinion of others in spiritual matters, should still depend upon such counsel in the greatest crisis of his life.

He Meets with Moravians

It is fortunate that at this time Wesley had friendships with a certain people of strong faith—the Moravians. During the voyage to America there were many of these on the ship. Wesley was attracted by their absolute faith in God and utter fearlessness during terrific storms encountered on the Atlantic. He continued his interest in them after he returned to England, and at the time when his own faith was breaking he met Peter Böhler, a Mo-

ravian, who was staying with Charles Wesley at Oxford. The two men became close friends, and he asked Böhler what he should do about giving up his chosen work. The interview is described in Wesley's own words:

"I was, on Sunday, the fifth, clearly convinced of unbelief—of the want of that faith whereby we are saved (with full Christian salvation). Immediately it struck into my mind—'Leave off preaching. How can you, who have not faith in yourself, preach to others? I asked Böhler whether he thought I should leave it off or not. He answered, 'By no means.' I asked, 'But what can I preach?' He said, 'Preach faith till you have it, and then, because you have it, you will preach faith.'"



Recently Finished Painting of John Wesley, and the Artist, Frank O. Salisbury

This was a new doctrine to Wesley, but he decided to follow it, and consequently began preaching with vigor and earnestness. A hymn written about this time shows that he had formed his decision.

"Ah, no! ne'er will I backward turn:
Thine wholly, thine alone I am!

O help that I may never move
From the blest footsteps of thy love."

But in spite of this he did not immediately see the "beauteous light." In his heart he still doubted, and a strange indifference and coldness settled around his spirit until one eventful day in May, 1738.

The Eventful Day

Wesley believed that issues might be decided by taking up the Bible, allowing it to open at a certain page, and reading the passage which the eyes first saw. It was a decision of chance and if chances were decided by the Holy Book then it must be for the best. Well, on this day in May, at about five in the morning, he let his Testament fall open at the words: "There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature" (II Pet. 1:4). Then a little

later in the morning he allowed the book to fall open again and this time these were the words: "Thou art not far from the kingdom of God" (Mark 12:34).

That afternoon he was at St. Paul's. The anthem was: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplications" (Ps. 130:1). That evening he went to a religious meeting at Aldergate Street, where one was reading Luther's preface to the epistle to the Romans, and about a quarter before nine,⁵ while the reader was describing the change which God works in the heart through faith in Christ, Wesley felt his heart strangely warmed. He wrote:

"I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

But there is still another element which cannot be ignored if a clear understanding of Wesley's earnest struggle for the absolute faith is to be clearly understood. Indeed, perhaps it is at the foundation of all the other influences which made for his real conversion. A kind of spiritual longing it was, an innate desire for grace within the soul of man.

It directed him into the small group of young men at Oxford who had formed a society for the purpose of following a definite religious plan or method in their daily life. (Methodist was the name applied to this club by fellow students who neither belonged nor approved.)

Southey's Estimate

It was in this society that Wesley strengthened his zeal by following the scheme of "self-examination" which involved every phase of daily life as related to the divine life of prayer and meditation. It was a good plan, but as Southey says: "Its obvious faults were, that such self-examinations would leave little time for anything else; that the habits of life which it requires and presupposes would be as burdensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; and where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites."

³One finds in all of Wesley's journals that he was always exact in his indication of time, and that every moment of the day was to be accounted for.

⁴Wesley His Own Biographer, Janes (p. 28).
⁵The Life of John Wesley, Southey (vol. 1, p. 48).

³Journal (p. 44, vol. 1), February, 1738.

⁴The Life of John Wesley, Winchester (pp. 8-10).

⁵Wesley, His Own Biographer, Janes (p. 22).

⁶Collection of English Poems, Crane (p. 691).

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However it may be, this "self-examination" is but one of the examples to show the constant reiteration of sacred pledges and continual prayer about every move and action of each day in the early life of John Wesley. His inner impulses were unremittently stirred by a spiritual longing which became more and more intense as his life went on. It became a dominant power. He could not turn back, but the course ahead was not an easy one. Nearly every page of his early journal records an unceasing search for the way to perfect faith and a continual reaching out for the

divine light. He put endless questions to himself about his spiritual life, and pondered on and interpreted passage after passage of Scripture. He also observed the open manifestation of God's work going on around him. For example:

Thursday, July 8, 1736: That evening we had such a storm of thunder and lightning as I never saw before, even in Georgia. This voice of God, too, told me I was not fit to die; since I was afraid, rather than desirous of it. O when shall I wish to be dissolved

and be with Christ? When shall I love Him with all my heart?²⁰

Every day and many times a day he prayed for greater faith and insight. The longing for eternal salvation in Wesley was strong and insatiable. He felt it in the dawn of early morning and in the calm of evening. And, thank God, this great longing did not go unfulfilled, for on that day at St. Paul's, the great faith came and John Wesley was converted, May 24, 1738.

²⁰Journals (Vol. I, p. 28).

The "Bum" in the Bible Class

Imperial Bank of Canada
Tribune, Sask., Canada

Editors, MOODY MONTHLY:

I am not a minister but a business man, yet it is my privilege to teach a Bible class that is growing rapidly. The members show hunger for the truth and a capacity for incorporating the same into their lives, which is most comforting in times such as these.

We are not tied down to any system of lessons, but have completed a study of the first seven chapters of Romans, and before taking up the eighth, we stepped aside to examine the attitude of our souls as believers toward the Word of God. This was last Sunday, and the lesson met with such a response, that I decided to place the thoughts on paper with some eliminations and additions.

Do you feel that you could use this article in your magazine and that it might have a ministry there?

Sincerely yours in the Lord's service,
HAZELET McLEAN

WHAT better foundation could we take for this study than these two Scriptures:

II Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Isaiah 55:10, 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Now will the members of the class give me a few scriptures on the subject of salvation, by believing any one of which a sinner could pass instantly from death unto life?

(The class here gave quite a list of relevant scriptures, but I quote only a few as follows:)

John 3:16: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Romans 5:6: "For when we were yet without strength, in due time Christ died for the ungodly."

John 1:29: "Behold the Lamb of God,

which taketh away the sin of the world."

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Now suppose there had come into our class this afternoon a ragged bum, a man past sixty years of age, with dissipation written all over his face, and an odor of alcohol on his breath noticeable to every one. And suppose that next to him there sat a mere religionist, long-faced, sanctimonious and stern, determination written all over him. And suppose that as you commenced to quote those scriptures he, the bum, clutched his chair and stared almost like a madman, and that when you read John 3:16, he called out,

"Read it again!"

You repeated the verse, and he called louder than before,

"Read it again!"

By this time all eyes are turned to the bum as he calls out the third time,

"Read it again!"

This time you quote it to him yourself, slowly, emphasizing every word.

Suddenly his stare relaxes, his eyes close, his dissipated face turns heavenward, a smile of peace settles upon it. Not a word passes his lips, but you know that the miracle of miracles has taken place in our midst. The word of the Person who called Lazarus from the grave, has called a sinner from death unto life.

The meeting is over. Out goes the bum. Out goes the religionist. As soon as they get to the sidewalk the bum clutches the religionist and shouts:

"I've got everlasting life!"

The latter looks him over from top to toe, and the following conversation takes place:

R.—You have everlasting life? You don't look it to me. There will have to be a big change in you before you will get everlasting life.

B.—But I have everlasting life right now. Haven't you?

R.—You've got to be faithful if you're going to get everlasting life.

B.—Well, how did I get it then? Read those verses over again, I didn't notice that part you are telling me about.

R.—But didn't they read in there that all Scripture is given by inspiration of God? B.—Yes.

R.—Well, if you will read the rest of the Bible you will soon see that those verses do not mean what you think they do.

B.—Well, how did I get everlasting life then?

R.—Listen to some more of that Bible, and you will soon find out you haven't.

B.—I never had any interest in that Bible before, but now that I have everlasting life, I want to know everything that is in it.

R.—Listen then and you will hear how to get everlasting life.

B.—Oh, has God got other ways of giving everlasting life besides the way He gave it to me?

R.—Listen to me and you will soon change your mind. In the first place, you've got to repent. John the Baptist preached, "Repent, for the kingdom of heaven is at hand."

B.—Oh, and then does he say you will get everlasting life?

R.—No; that is just the start. You haven't even started yet. Hear what Jesus says in Matthew 12:41: The men of Nineveh "repented at the preaching of Jonah."

B.—Oh, and what did they get?

R.—Why they got their city spared.

B.—That wouldn't be any good to me. I haven't a dollar to my name. I was just a drunken bum.

R.—Now listen to me and don't talk so much. Your air castle is going to explode in about a minute if you will keep quiet and let me read.

B.—Go ahead.

R.—Here is Luke 13:1-3: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay." Now listen—"But, except ye repent, ye shall all likewise perish."

B.—And to think that God could so love a drunkard like me—worse I am sure, than any of the crowd that Pilate killed, who never repented and don't know how to repent—that He would give His only begotten Son to *perish* in my place and then hand me everlasting life! My, I love that Book! I wish you would read it to me all day. But you haven't read me the other way of getting everlasting life yet.

R.—You've got to keep God's holy commandments to get everlasting life.

B.—Read me them too.

R.—Here are a few—"Thou shalt not kill."

B.—Well, I'm glad there is one I haven't broken anyhow.

R.—Hold on. Jesus said in His Sermon on the Mount, he that is angry with his brother is a murderer.

B.—Then I'm a murderer a thousand times over.

R.—You sure are, and listen to some more—"Thou shalt not kill. Thou shalt not bear false witness. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not covet. Thou shalt not take the name of the Lord thy God in vain."

B.—I've broken every commandment then, and God only knows how many times. My, how I did need a Saviour, didn't I? Tell me, how could He possibly love anybody as bad as I, and give me everlasting life? I'm the happiest man in all the world!

R.—Now you've been raving long enough. You asked me how to get everlasting life. Are you prepared to believe this Bible?

B.—I'm sure I am ready to believe anything in that wonderful Book.

R.—Well, here is what you want to know. Now don't forget it. "The law is not of faith, but the man that doeth them shall live in (by) them" (Gal. 3:12).

B.—Is that in the Bible?

R.—Read it for yourself.

B.—Well, I guess you are right. I didn't suppose there was any other way beside the way I got it. That shows how ignorant I am. I never looked inside that Book in my life until this minute. Say, hold on! Look here! Did you read the verse before that?

R.—No, I don't believe I ever did. I just have a list of verses that we use on people that go wrong in the head like you.

B.—How long have you been working on your plan of getting everlasting life?

R.—I've been serving the Lord for twenty years.

B.—And you've never read that wonderful Book through. My! If I only had one like it I'd read it day and night. Listen to this verse that you've never read: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11). Don't try that way any more. Please don't. Don't you see God has put a sign right across the road, warning everybody that it is not a safe way? Come, I want you to be happy too. You've been good to read me so much out of that glorious Book. Come, turn back to John 3:16 and have everlasting life right now without waiting in such terrible suspense any longer.

R.—Don't you preach to me! I know more about that Book than you will ever know. I'm not through yet, if you will read Ezekiel 18 and have a scrap of honesty in you, you will admit that you haven't got everlasting life, and that you will have to work hard if you ever get it. Here, I'll start to read at verse 25. There is plenty in the balance of the chapter to knock the props out from under you without reading it all. "Hear now, O house of Israel!"

B.—Say, I may look awfully dumb, and

I know I am, I've been terribly drunk sometimes, and I've had some pretty scary imaginations, but I don't think I ever was drunk enough to think I was an Israelite! Say, if God Almighty said right there that every single Israelite without one exception would have everlasting life, what good would that be to a drunken Irishman? Tell me, if God had made out a check for a million dollars in favor of the house of Israel and handed it to me, and you were the banker, would you cash it? Man, you don't realize the shape I was in. I was an awful sinner, heading straight for hell as fast as I could go. I had to have something that was written for me, something sure. I had to know, and know right away. I don't think I could have lived another week. I don't see how I ever stood it so long. Nobody knows what I suffered. I drank all the booze I could get to quiet my fears, but it was no use.

R.—If you want to risk your soul on one or two scriptures like that, that's your business. As for me, I'm taking no chances. I feel it my duty to read you one more scripture, and you can take it or leave it. I'm through. I've done my duty.

B.—Go right ahead. I love it. I think I can remember every one you've read. It's all so new to me. Can you imagine anybody being so ignorant as I at sixty-five years of age?

R.—I certainly can't. Here's the passage I refer to. Remember it's God's Word. Take my advice, don't trifle with it. You'd better start today and get prepared.

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them."

This is Jesus Himself speaking from heaven, prophetically, showing what is going to take place, and remember He spoke it long after He spoke that verse in John 3:16 that you place so much confidence in. So now you have something later. See how you like it.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

B.—Oh, thank the Lord for His great kindness and mercy to me! Oh, to think if I had to be judged according to my works. Why, it would have been the lake of fire for me! Oh, thank the Lord, thank the Lord!

R.—What are you thanking the Lord for now?

B.—For His promise to me that I shall not come into judgment. Isn't it marvelous? And, me, such a wretch! If anybody should love Him I should. And just to think, even if I had spent all my life trying to be good, I'd still have to face that judgment, and when I got all through that

awful ordeal, He would have got out the book of life, as He says in that last verse you read, and because my name was not in that book I would have gone to the lake of fire. Oh, I do thank God for putting my name there!

Say, friend, you've been so good to me to read all these wonderful scriptures, don't you see that God is warning you right now what you are facing? Don't you see what waits for you at the end of the road of all your trying? So loving of Him to give you this warning. You see He don't want anybody to go to that lake of fire. Oh, please let Him put your name in that book of life right now. Don't wait another minute.

R. starts to walk away.

B. (running after him).—Say, if you must go, tell me one thing before you go. Does God say anything in that Book to those who already have everlasting life? You know I've lived an awful life. I have only a very few years left at best. I want to do something for Him. I love Him. I don't know how. I know if I depend on my resolutions they will fail me as they always have, and it's a terrible thing for one to whom God has given everlasting life, to live as I have been living.

R.—No, the Bible is a solemn warning from cover to cover. Say, if I let the Devil tell me any such stuff as you believe, I'd release my vigilance and commence doing just as I please. I'd start having a good time, and in no time I'd be doing just what you have been doing, and I'd land right in hell where you are headed for.

B.—Is that what you call a good time? My, how I hate it now! If you never accept God's gift of His Son and life eternal, the very fact that God loves you enough to make you such an offer should make you hate everything that is offensive to such a loving God. Surely you must be mistaken too in what you say about the Bible. I can't believe that a God that has all eternity planned out for my happiness would forget about the time I spend on earth after I have believed on His Son. If I want to serve Him, surely He will tell me how. Just think, if I were instructed I might some day even have a Bible class, and reach some of my poor pals that stand in the awful place I stood this very day.

The religionist turns and walks away.

The bum stands for a few moments and then decides to go back to the classroom and see if there might still be some one there from whom he can get some information.

"MODEL TOWN," NEW DEAL PLAN LACKS CHURCH

God's house must wait; there are more "pressing" needs; Man is provided with his comfort first, Flesh being clamorous in its demands. (O soul, what of your hunger and your thirst?)

Befuddled planners in a desperate age, Whose urge is honest but whose vision dim, Can you not see there is no need on earth So pressing as our need today of Him?

—Adelaide Love, in "Line O' Type," Chicago Tribune.

On the Threshold of Nineteen Thirty-five

Thy Will Be Done

By Helen Miller Lehman, Santa Rosa, Calif.

O God, for many years my heart has tried
To find true happiness and joy and peace,
And yet the world has never satisfied.
Today I pray Thee for divine release
From press of trouble, and from anxious care;
But if within Thy wisdom it seems best
That I endure these things, then, God, prepare
Me for what comes, and in me manifest
The joy of full surrender to Thy will.
Thou art a shelter in the time of storm!
Where could I turn unless Thou shouldst fulfill
Thy promise: "I will give you rest"? Perform
This miracle within me, God. I plead
Thy love and mercy! Thou art all I need.

Onward Roll, O Passing Years!

By Miriam Read, Brantford, Ont., Can.

O years that hasten on so swift
To bear me onward to life's goal,
I would not stay thy rapid drift,
Nor ask that all the burdens lift
From off my rising soul.

I know beyond the goal there lies
All beauty, and all joys divine,
To flee away all restless sighs
I fain would hasten time, that flies,
And claim these joys of mine.

So onward roll, O passing years,
That bring this greater joy to me,
To wipe away my falling tears;
For, lo, my heart will know no fears
Through all eternity.

The Fork in the Road

By Rev. Jesse A. Barney, Rumney Depot, N.H.

There's a fork in the road,
As the valley ends;
There's a turn to the left
And a turn to right.
Which shall I take?
Will either make
A way from the valley's night,
A straight way, free from bends?

There's a fork in the road,
When a task is done,
When a work completed,
Must be left alone.
How shall I go?
Just let me know
Thy way, the silver tone
That says, "This way to run."

There's a fork in the road,
At the end of life,
There's a road to heaven,
And a way to hell.
Which is for me?
The way shall be
All bright, all shall be well;
No night, no tears, no strife.

Christ and the Soul

By Robert Crumly, Los Angeles, Calif.

A careless world goes on its way,
Nor thinks of God and heaven;
Content to feed upon such husks
As hirelings still are given.
But well they know—whose hearts are set
Upon a higher goal—
That only Christ can satisfy
The hunger of the soul!

Oh, there are needs beyond the power
Of earthly means to meet—
The need of those who know themselves
As lost and incomplete!
Yet One there is who shed His blood
To cleanse and make us whole;
And He alone can satisfy
The hunger of the soul.

To Him my heart shall ever turn
For comfort and for rest,
Until before His radiant throne
I stand redeemed and blest!
There I shall sing for evermore,
And evermore extol
The name of Him who satisfies
The hunger of the soul.

Time With Jesus

By Winifred M. Nienhuis, Oak Park, Ill.

Are you spending time with Jesus,
As the days are passing by?
Do you bring your cares and troubles
To the One who lives on high?
He's the only One to help you,
When the burdens make you sigh;
He's the One who'll bring you comfort,
When there's no one else so nigh.

Are you spending time with Jesus,
When life's cares upon you press?
Do you rest upon His promise
In the time of deep distress?
When your heart can find no surcease
From life's woes and bitterness;
When your heart is touched by sorrow,
Do you feel His sweet caress?

Are you spending time with Jesus,
Resting on His mighty arm?
Or do worldly pleasures lure you,
And your testimony harm?
You can find a peace eternal
That will never lose its charm,
If you'll spend more time with Jesus—
Where no evil can alarm!

The Week of Prayer

By Evangelist Frank O. Cunningham, Valley Falls, N.Y.

MY EARLY acquaintance with the "week of prayer" was when the Evangelical Alliance sent out its suggested list of topics for the churches. Most of the individual churches in New England held meetings during the first week in January, which were mainly meetings for prayer. That week was always helpful in striking a keynote for the work of the year.

The Deaf Witness

An old gentleman in Somerville, Mass., who was unable to hear, was yet a regular attendant at the weekly prayer meetings. He would look about and, if no one was praying, he would pray earnestly and with great faith. When we came to the giving of testimonies, again Father Chase would look about and, if no one was speaking, he would give his testimony. Rarely, if ever, did he fail to quote, with intense feeling, "As soon as Zion travailed she brought forth her children" (Isa. 66:8). The influence of that "father in Israel" was apparent in the constant spirit of evangelism which prevailed in that church and in the nearly one hundred baptisms which resulted, without any special meetings, during that pastorate.

A Fine House-Warming

During the summer season the young people used to hold outdoor meetings on a near-by avenue, with personal testimonies to the saving power of Christ. The evangelistic spirit of these young people is illustrated by the following incident. The senior deacon of the church had built a fine house and invited the C. E. Society to hold a social there and make it a kind of "house-warming." A man, whose wife had been baptized some time before, came in and found a seat by my side. After a bit I said to him,

"Mr. H., I have been thinking about you a good deal lately."

He replied, "I am glad to hear that."

"Well," I said, "do you not think it is about time for you to give your heart to Christ and join His Church?"

"Yes," he said, "I do."

"Are you willing to kneel down and settle the matter right now?" said I.

"What, right here at a social?" was his answer.

I replied, "This is a Society of Christian Endeavor and we can never find a better time than now."

I asked a young man to close the doors and pass the word along, and in a brief time all the men were on their knees and all prayed, and Mr. H. prayed, gave himself to the Lord, and came into the wonderful experience of the new birth.

When we had risen and cordially greeted the new convert, the doors were opened and the women, with Mrs. H., were having a prayer meeting of their own. Our deacon said it was the finest kind of a "house-warming." Is there anything abnormal about this experience, in a real church of Christ?



Evangelist Frank O. Cunningham

A Significant Change

It seems to be the prevailing custom, in these days, when the week of prayer is observed at all, to arrange for union meetings with preaching by the different pastors or invited speakers. It is a week of *preaching rather than praying*. In one group the pastors objected when I urged a real week of prayer.

Is this change significant? Let us look at a few facts. In our larger churches rarely more than 10 per cent of the enrolled members attend the mid-week service, and that is never a real prayer meeting. After a few hymns and a brief "season of prayer" which is not very spontaneous or gripping, the pastor "expounds" or "discusses," and home we go. Where are the 90 per cent of absentees? Some are listening to the radio—either market news or jazz music—others are at the movie, absorbing its low influences, others are at the bridge party or the lodge. It is evident that a prayer meeting does not loom large in their scheme of things.

Social Programs

The church program of these days is largely a social program, with the motif—"enjoy yourselves." Supper meetings for organized classes, banquets for brotherhoods, and now I read of bunco socials for other groups. I think the latter name is appropriate. In one city bean bag tournaments are arranged between different churches, with the names of the winners printed in the daily papers. Is it not difficult to imagine a group of adult members of a real church of Christ spending an evening playing with bean bags? Is it not evident that they lack that spiritual maturity which would enable them to "put away childish things"?

And then we read of the "Church of Christ players" (not prayers) going here and there presenting farces and dramas to amuse the unconverted. This week, a Methodist church group is presenting a mu-

sical comedy "Why Be Sane?" and the chorus, according to their picture in the paper, seems to have just graduated from a nudist colony, with some slight concessions to the demands of decency. Is it not time to raise the voice of protest against such things in the Church of our Lord? And why should any real Christian seek to silence the protest or soften it down?

Futile Instruction

Meanwhile, genuine evangelism, which is predicated on the belief that men are really lost without Christ and regeneration, and which demands the spiritual travail previously referred to, is rarely attempted and more rarely realized. They tell us times have changed, old methods are futile, and then plan a class for instruction preparatory to Easter baptism and church membership. But the fact is that instruction without regeneration is really futile. We are also told that the unconverted will not come to evangelistic meetings. If all the members could be induced to come, there would be plenty of unconverted material to work on. Is it not true that "judgment must begin at the house of God"?

After a special series of meetings in one church the unconverted and cynical sister of one of the members of the church said, "They had me worried, for I thought they really meant it this time." And why should not the church "really mean it"? Why should not a burden for souls be on us all? Why should we be satisfied to let men have positions of influence in church affairs who have never been born again? Can their dollars and business ability arrogate the demand of Christ that "ye must be born again"? And have we no responsibility for the salvation of these same men of business standing?

Baptists used to stress the principle of a regenerated church membership. But how can men be regenerated, or born again, except by the operation of the power of the Holy Spirit? Can the Holy Spirit be expected to work that great and glorious change unless conditions are right? No amount of program or instruction can take the place of His power.

The Revival Needed

We need a revival of penitent prayer. Confessions of the sin of unbelief and disobedience, and the many sins against the leading of the Holy Spirit, are appropriate for us all. We need persistent prayer, the kind that says, "I will not let thee go except thou bless me." Then we may have prevailing prayer which leads to "power with God and with men."

In a large evangelistic campaign, when the work dragged and difficulties seemed adamant, the evangelist called the sixteen pastors to a meeting for prayer, after the evening service. Some demurred at the call, but they all came. The evangelist put before us the case, squarely and forcibly, and then called for prayers. As the

(Continued on page 235)

Prevailing Prayer

By Mrs. H. R. Pannabecker, Toronto, Can.

ONE of the great blessings which we enjoy as believers is the privilege and right of prayer. But there are certain laws for successful praying. These are clearly set forth in I John 3:20: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Behold, if our heart condemn us not, then we have confidence toward God." Then in I John 5:14, 15 we read, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

First—Our heart must be right with God; there must be nothing in our heart or conduct that condemns us.

Second—We must keep God's commandments.

Third—We must do those things which are pleasing in His sight.

Fourth—We must have absolute confidence in God.

Fifth—We must ask according to God's will.

Sixth—We must have faith to believe that God hears us and that we shall have the petitions that we desired of Him.

Why Prayer Fails

A great deal of prayer fails because we do not meet the conditions, and also because we do not keep God's commandments and live in His will. Let me illustrate this by a certain concrete example.

A professing Christian had become very careless in her habits and practices. She often went to dances, the theatre, and other

worldly places. This worldly conduct had alienated her from Christian fellowship and she regarded believers as people who were very narrow. Trouble came her way; her father was taken very ill. She tried to pray, but her father died. The shock was so great to her that she said to a friend, "Ever since my father died there is a fight against infidelity. I cannot pray, I cannot read my Bible, I am miserable. When my father was taken to the hospital I was in great distress, but turning to my Bible my eye fell on the words, 'Ye shall ask what ye will, and it shall be done unto you.' It seemed like a real message to me; I claimed the promise and did not have a doubt but that God would answer my prayer. When the word came to me about my father's death the light went out of my life. My confidence in prayer was shattered and my faith in the Bible received a terrible blow."

She was telling this experience to a man of God, who said to her,

"Tell me, what do you call a person who tries to cash a check that was made out to somebody else and who endorsed it falsely?"

"Oh," she answered, "that would be forgery."

"Well," said the man of God, "I fear that is your case. You tried to cash a check on the Bank of Heaven that was never intended for you. Look at the conditions, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you' (John 15:7). See to whom it was made out? Were you abiding in Christ in the ballroom? When

you sat in the theatre? When you went to places of amusement, instead of coming to the house of prayer? What right have you to try to cash that particular check?"

Startled, she saw the point, and burst into hysteric weeping. The man of God said, "If you had been abiding in Christ you would not have demanded of God what was not clearly His will. He saw that your dear father's work was done; it was time for him to go home. You did not take this into account because you were out of touch with the Lord. The Word says, 'If we ask anything according to his will, he heareth us.' The submissive soul will say with his Lord, 'Not my will but Thine be done.' You overlooked this and so you had a lesson to learn."

Finney's Testimony

We read in connection with Finney's great revivals that prayer became one of the dominant factors. When he became converted he was astounded at the way people prayed in the churches and never expected any answer. Speaking of his own experience Finney said, "Unless I had the experience of prayer I could do nothing. If even for a day or an hour I had lost the spirit of supplication I found myself unable to preach with power and efficiency, or to win souls by personal conversation. Sometimes I would say to God that He had made a promise to answer prayer, and I could not and would not be denied."

Let us therefore meet God's conditions and then come boldly to the throne of grace with full assurance that our prayer is being answered in His own way.

Remember January 18!

A Call to Prayer

The First Official Act of the President of the Moody Bible Institute

BELIEVING that God alone is equal to the needs of the world today, and that only He can equip the Moody Bible Institute to meet its increasing responsibilities in these difficult but significant times, we hereby urge every friend of the Moody Bible Institute to set aside certain hours for intercessory prayer in behalf of the Institute. It is suggested that Friday, January 18, 1935, be designated our Day of Prayer, and that on that particular day groups of alumni and friends gather in the homeland or on mission fields to spend time in united praise and intercession. We would suggest for special concentrated prayer the hour from 12 to 1 noon, Central Standard Time.

We would bring to your mind the following possible petitions:

1. That the Institute may be kept true to the doctrinal standards of D. L. Moody, Dr. R. A. Torrey, and Dr. James M. Gray,

and that its financial needs may be met happily and in triumph.

2. That the Extension Department may be enlarged for the promotion of evangelism and Bible teaching throughout the land, and that the financial needs of that enlargement may be forthcoming.

3. That the 1935 Founder's Week Conference, February 5-8, may witness the old-time power and blessing.

4. For the D. L. Moody Centenary and Institute Jubilee, a two-year observance:

1936—The fiftieth anniversary of the Institute, that 50,000 new friends may be made that year.

1937—The one hundredth anniversary of the birth of D. L. Moody, that through this commemoration a new realization of the value of evangelism may come to the Church and a new

desire for world-wide revival may be aroused.

5. Pray for the alumni around the world, that there may be a new touch of the Spirit of God upon their lives.

6. Pray for Dr. Gray, that it may please the Lord to spare him to us for many years, and that in those years he may be able to reduce to writing still more of his store of Bible knowledge, so that it can be preserved for the Church.

7. Pray for me that in complete dependence on a living Lord, I may be in the Institute family merely as one who serves.

Yours in the partnership of prayer,

Will A. Houghton

President of The Moody Bible Institute of Chicago

January, 1935

Herbert Lockyer, of Liverpool, will speak on the "Monuments of Moody" Daily During Founder's Week

The Jewish Protocols

A Radio Broadcast by the Editor-in-Chief

Published by Request

I AM to speak to you briefly on the subject of the so-called Protocols of the Elders of Zion. My special purpose is to correct an error recently promulgated by the *American Hebrew and Jewish Tribune* and copied by the periodical called *Time*. Both of these journals this month contained the statement that the Moody Bible Institute was one of the distributors of this book—the Protocols of the Elders of Zion, but the statement is erroneous and entirely without foundation. A similar statement appeared last March in another Jewish journal, known as the *Bulletin of the Baltimore Branch of the American Jewish Congress*. As soon as the Moody Bible Institute learned of it the error was called to the attention of the editor of that paper, Rabbi Israel, and he promised to give publicity to our disclaimer. We have no reason to doubt that he fulfilled his promise, though it may not have fallen under the eye of the editor of the *American Hebrew and Jewish Tribune* or that of *Time*, and hence we are holding both of those journals free of wrong intent until the information now broadcast is made known to them.

It becomes me to say in addition also, that when the error was protested in the case of the Baltimore periodical, the communication of the Moody Bible Institute to Rabbi Israel was supported by evidence from the Anti-Defamation League, and that evidence carried the names of Rabbi Samuel Freehof, D.D., and Mr. Sigmund Livingston, chairman of that league.

Distribution Advised Against

This present disclaimer, however, might not be regarded as adequate, did I not go further and affirm, that the Moody Bible Institute deplores the distribution of the Protocols from any Christian source. The

Institute would not assume to pass on the motives of those who thus distribute it, if it is being done. Nor would the Institute assume to control the opinions of its staff or its student body on the truth or falsity of any statement the Protocols contain. But it strongly doubts the wisdom of its distribution by professing Christians at this time when the public mind throughout the world is being inflamed against the Jewish race. "Anti-Semitism," as John Spargo said, and as the MOODY BIBLE INSTITUTE MONTHLY has repeated more than once, is "one of the most despicable, brutal, and dangerous forms of racial hatred and antagonism known to mankind." And personally, I would go farther and say what I have often, in substance, said before, namely, that not only has anti-Semitism no place in our Christian civilization; not only are its spirit and language alien and hostile to our republic, but they are alien and hostile to the Bible, and to God.

I would tremble to be guilty of fomenting an uprising against the Jews, not merely because I fear the law of the land, but because I fear God.

The Jews are His chosen people. Chosen not because of their natural righteousness, nor because God has any partiality towards them as a people, but for the purpose of world-wide blessing.

If the Bible be true, then the redemption of the human race on this earth, through the atoning merits of Jesus Christ, is ultimately to be brought about, not by the Church as at present and considered as the body of Christ, which has a different mission, but by the nation of Israel.

Pro and Con of the Jew

It is true that Jehovah has awfully cursed Israel for her sins, and His curse rests upon her today. But it is one thing for

God to curse her and another thing for us to do so. Moreover, the denunciations of her prophets are not the last words which God has spoken about her. "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," is what He said by His prophet Jeremiah (32:42). Therefore, to stretch out one's hand against such people is to stretch out one's hand against God, and to run upon the thick bosses of His bucklers (Job 15:26). No man or nation in its senses will do that.

Dr. Riley, of Minneapolis, speaking on this subject lately, said of the Protocols, that "beyond all question it is the most diabolical book that ever found place in print." Endorsing that statement without qualification, I would go on and say, that no matter who its human author or authors were, back of them was one author, a superhuman one, and his name is "that old serpent, called the devil and Satan, which deceiveth the whole world" (Rev. 12:9).

In closing, let me say that the Bible itself contains sufficient about the Jew, pro and con, in the prophets of the Old and New Testaments. The exposition of those prophets, unlike the Protocols, has the supreme advantage that comes from dealing with the inspired Word of God. It has also the advantage of exploiting the good of the Jew as well as the bad. Therefore, in the present state of the public mind on this question, my advice to Christians would be this: Let us confine ourselves to the Bible and leave the Protocols alone.

Meanwhile let us do all we can by testimony and by prayer to preach the gospel "to the Jew first" (Rom. 1:16), as we are commanded to do, that we may "by all means save some" (1 Cor. 9:22).

Chinese Jews

By Jacob Gartenhaus, Atlanta, Ga.

THE articles on the Chinese Jews recently published in the *American Hebrew*, by Dr. David A. Brown, chairman of the China Famine Relief and China Flood Relief, together with the account of the conversion of a Confucian scholar of Jewish ancestry at Kaifeng, Honan, China, by Dr. Arthur S. Gillespie, have aroused interest as to the number of Chinese Jews and their history.

The time of the first Jewish settlement in China is not exactly known, but an inscription on the walls of the ancient, now demolished synagogue at Kaifeng-Fu states that seventy Jewish families came to China at the time of the Sung dynasty, about

A.D. 960-1278. A second inscription states that Jews settled there during the Han dynasty, 205 B.C.-A.D. 226, more definitely towards the reign of Mingti, A.D. 58-75, or about the time of the destruction of Jerusalem.

In an account by two Mohammedan travelers through India and China in 851, it is stated that the Jews were settled in that empire (China) from time immemorial. A certain Sulaiman (Jewish traveler of the ninth century) similarly claims that they entered in 65 B.C.

One might conclude from this divergence of dates that several groups of Jew-

ish immigrants came to China at different times.

The earliest information of this isolated remnant of the Jewish race reached Europe through a Catholic priest, Matteo Ricci, who came to Peking early in the fifteenth century. One day a stranger came to him and told him that he heard he was a worshiper of the one true God and announced that he himself followed the same religion; he told Ricci that he was a descendant of Israel, and that in his native city of Kaifeng there were ten or twelve families of Israelites with a fair synagogue which they had recently restored and decorated at an expense of ten thousand crowns,

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and in which they preserved a roll of the law four or five hundred years old. Following the treaty of Nanking (1842) between England and China, and the establishment of the Bishopric of Victoria, Hong Kong, in the year 1849, more attention was directed toward the estate of the Jews in China. A mission of inquiry was formed to seek out the Jews, and the reports of this deputation are summed up in a narrative published at that time:

"Pursuing their course along the Great East-gate Street, they soon turned to the northward, and at no great distance, arrived at the site of the Jewish synagogue. Here, in the midst of a surrounding population, two-thirds of whom were professors of Mohammedanism, and close adjoining to a heathen temple dedicated to the 'god of fire,' a few Jewish families, sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositories of the oracles of God, and survived as the solitary witnesses of departed glory.

"Not a single individual could read the Hebrew books; they had been without a rabbi for fifty years. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. The worshipers within the synagogue faced toward the west; but whether in the direction of Jerusalem or towards the suspended tablets of the emperors, no clear information was obtained. The synagogue itself was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighboring heathen. Some time previously they had petitioned the Chin-

ese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about 200 individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city; others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter."

The last discovery of any considerable number of Jews in China was made in 1899 by Col. Lehman of the German Army, stationed at Taingtao, who reported about five hundred Jews in Tang-Chwang, about one hundred miles southwest of Kaifeng-Fu. He writes that the men were engaged in the silk trade and were, on the whole, well-to-do.

But since then many of the descendants of Abraham have found China a friendly place of refuge. In many of the Chinese cities one may now find good sized Jewish colonies with their own schools, clubs, literature, etc. Ever since the establishment of the colonies of British possession some eighty years ago in Hong Kong, many Jews have settled there, and today throughout China they number in the thousands. But like many of their brethren in other lands, these have become indifferent toward their religion. Only on the high holidays will they think about attending the synagogue.

With what remarkable accuracy Moses did foretell the history of the Jewish people, their spoils, persecutions, and dispersion! Their history for thousands of years has been written in advance. Take for example the prophecy found in Deuteronomy 28:63-68 which reads more like a chapter in a modern history than the most ancient record now extant.

Greek Word Studies

Ninth Article of Series

By Kenneth S. Wuest

Lusteth (Gal. 5:17). The verb ἐπιθυμέω (epithumēō) and the noun θύμος (thymos) take their root from θέω (thuō) which means "to rush along or on, be in a heat, breathe violently." Thus the noun signifies both the spirit panting as it were in the body, and the rage with which man pants and swells. In certain contexts it refers to passion, an angry heat, and in other places, to glow or ardor. The feminine noun ἐπιθυμία (epithumia) means "a desire, craving, longing." The verb therefore means "to keep the θύμος turned upon a thing, to set one's heart upon a thing, to have a desire for, to desire." It is translated "lusteth" in the A.V. When this translation was made in 1611, the word "lust" meant what our word "desire" means today, and referred to a good or evil desire as the context required. "The flesh lusteth against the Spirit, and the Spirit against the flesh." The word translated "against" is κατά (kata), a preposition which means in a local sense "down." The preposition ἐπὶ (epi) prefixed to the verb is perfective in its use here and adds intensity to its meaning. Thus the whole expression can be paraphrased, "The flesh strongly desires to put down the Spirit, and the Spirit strongly desires to put down the flesh." God and the evil nature contend for the possession of the faculties of the saint. The evil nature desires to use the saint for the evil purposes of Satan, and God purposes to use the saint to His glory. If the saint yields to God, presenting his members as instruments of righteousness, the omnipotent God always gains the victory over sin for the saint, but if the fallen nature is yielded to, Satan uses the members of that saint for sin. The battle against sin in the last analysis is not then between the saint and sin, but between One who is well able to cope with sin, namely, God the Holy Spirit, and the evil nature. The saint's part is one of yieldedness to the Holy Spirit, and the presentation of his members as instruments of righteousness to Him. God's part is the obtaining of victory over sin for the saint. Jesus never fails. Salvation is all of grace.

DRAWING NEARER TO GOD

Have you ever noticed the change in the pronoun? At first the Psalmist speaks of the Lord in the third person; but now as he moves down into the dark, he draws closer to the divine Leader and Guide, speaking to Him in a whisper, and saying "Thou." In the green pastures it was enough to speak of "He," but now there is need for the closer, tenderer address.

When things are going well with us, we may content ourselves with talking about the Lord; but when the sky darkens, we hasten to deal with Him and talk to Him directly. The darkness is sometimes too dense for us to see Christ. But faith can always be sure that He is there.—Dr. F. B. Meyer.

Preaching in the Forest Preserves of Cook County, Ill.

By Rev. C. E. Davis (Group Leader), Chicago, Ill.

THREE years ago, the first permit was granted to the Christian Business Men's Committee of Chicago to preach the gospel in what is known as the Dan Ryan Wood in the Forest Preserves of Cook County, Ill. It is a beautiful spot where thousands of Jews, Russians, Italians, and Poles gather on Sundays, in the summer, to rest their tired bodies and brains in a few hours of outdoor pleasure. At the close of the first summer, the committee secured permits for two other preserves on the north side of Chicago, and groups were formed to sing and preach the precious gospel to the people.

Some remarkable conversions have taken place at these meetings. One little Jewish girl surrendered to her Messiah on a Sunday afternoon, and later she said quietly to her older sister with whom she was sleeping:

"Sister, dear, I have taken Jesus into my

heart today at the meeting in the Forest Preserves. Don't you want Him too?"

After a moment's reflection, her sister replied in a broken voice:

"Yes, dear, I want Him too."

On another occasion, the Holy Spirit constrained a speaker while giving the invitation, to especially appeal to five young women standing directly in front of him. Three raised their hands, and after further persuasion, the other two also yielded to the call. The mother of some of these girls wrote to the Christian Business Men's Committee thanking them, and praising God for the salvation of her daughters in the Dan Ryan Wood.

These words are written to encourage others to help carry the good news not only into the Forest Preserves of Cook but everywhere that offers a similar opportunity to preach the gospel in the open air.

January, 1935

Rev. Will H. Houghton, D.D., will bring Messages to the Conference

Missionary Department

William H. Hockman

SOME FAITHFUL BAPTISTS

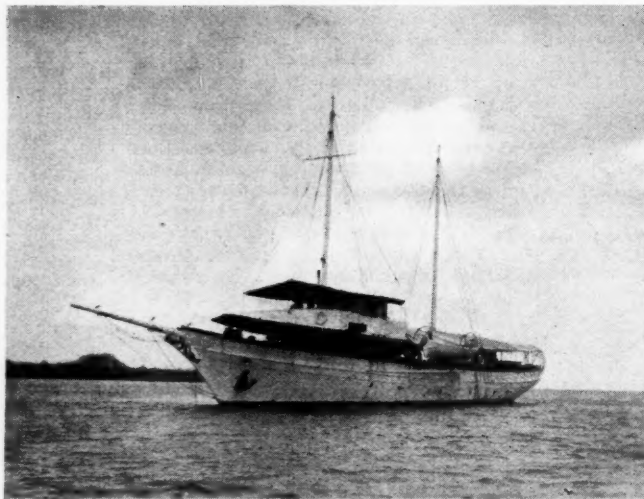
An editorial in *The Message*, entitled "The Philippine Merger," brings to attention the clear-cut issues which call for decisive action on the part of all Baptist supporters of foreign missions who love the truth. *The Message* is published by the Association of Baptists for Evangelism in the Orient, a group who withdrew from the American Baptist Foreign Missionary Society some years ago on the grounds of policies which tolerated and encouraged Modernism on the foreign field. That was before the general public knew just what was going on behind the scenes. Since then amazing things have come to light. Indeed, so far has the denominational organization traveled that there is no longer any serious attempt at denials of departure from the historic faith, but rather an open avowal of hearty accord with both the spirit and the substance of the so-called "Laymen's Report" as embodied in *Rethinking Missions*.

A perusal of the annual report of the Foreign Missionary Society reveals that the society is proceeding to officially put into operation various phases of the new conception of world missions reflected in *Rethinking Missions*. And in order to educate their field workers in the modern way the society is placing a complete set of the Commission's Report in every one of their mission stations. The program to which the board has already committed itself in the Philippines is indicative of how utterly the old landmarks have been discarded. That the board members had already done their own rethinking of the whole missionary question before any commission was appointed seems quite evident from the number of enthusiastic members they contributed to the commission, the vast sum of money made available from a nominal Baptist source for carrying out the project, and the writing of Dr. Franklin's book, *The Never Failing Light*, which was commended as "a fitting vestibule to *Rethinking Missions*."

To Whom Shall They Look?

To the office of the director of the Missionary Course of the Moody Bible Institute come a steadily increasing number of letters from perplexed Baptists, as from other denominations, all over the country—

pastors, missionary leaders, and private donors—who desire to know just how they may dispose of their missionary money where they will be assured of its being used for work unquestionably sound and evangelistic. That these faithful servants of the Lord should be thus compelled to seek out new channels of missionary giving speaks of a terrible tragedy. But God has still his "seven thousand" on the mission field, as well as here at home. Among the thoroughly sound Baptist agencies, to which missionary money may be sent with-



A GOSPEL SHIP

This little ship is a noble craft—consecrated to carrying the gospel of the grace of God to the neglected islands of the Philippines and neighboring groups, where millions of souls have yet to hear that matchless name of Saviour. The ship belongs to the Association of Baptists for Evangelism in the Orient and is under the command of Captain Ellis Skolfield, formerly a U. S. Navy Officer, but now an earnest devoted adventurer in the service of the Lord of Lords. The evangelism carried on by Capt. Skolfield and his company is of the good old fashioned scriptural kind, with no modern trimmings or adulteration.

out a shade of questioning, may be mentioned the Association of Baptists working in the Philippines, and the Mid-Missions working in Africa and Venezuela. Both of these groups have a splendid growing work, full of the thrill and romance of pioneering, with souls being continually gathered into the kingdom. The first may be addressed at 705 Schaff Building, 15th and Race Streets, Philadelphia, Pa., and the latter at 808 North Main Street, Mishawaka, Ind.

"TRIUMPHS OF FAITH AND PRAYER"

Under the above heading the *Amazon Valley Indian*, organ of the Inland South America Missionary Union, prints a number of incidents that show how the thread of faith is drawn out at times like purest gold, as the Lord's children go courageously on with His work in these days of terrific trial and testing.

Miss Christine Cameron is a nurse and had been in the habit of acting almost as doctor, and was in great demand for her practical skill as well as her teaching ability. She was home on furlough. The time for her return had come and gone and there were no funds at all to send her back to the field. Unceasing and persistent prayer was offered, and yet the money was not on hand. Her fellow missionaries on the field had helped from their meager resources, but her fare was not yet supplied.

Finally \$100 was on hand and a reservation was made in faith believing that God would supply the balance. The time came when the reservation must either be paid or cancelled, but no more money had come in. Prayer was made unceasingly; and in the very afternoon when the steamship company was cancelling the reservation the necessary amount was provided!

Rev. and Mrs. Stanley Skivington, home on furlough, were ready to return to the field. The date for their sailing came and went and their steamer reservations had to be cancelled for lack of funds.

Special intercession was made, but money did not come in. While praying one day one of the mission officers seemed to have it revealed to him that they were seeking to send these missionaries to the wrong section of the field. It had been intended that they should go to a part of the country where it is comparatively expensive to live and where it would cost a considerable amount to establish the little home for the family. On canvassing the gifts in hand it appeared there was money enough to send them to another and less expensive part of the field. After a few more days of prayer and deliberation this was done.

It has turned out that this was the very place to which God was calling these workers. They have fitted into the new section and there is no question at all in our minds that this is the place to which they should have been sent at the beginning. To those in the mission it has again been made clear and emphatic that the Lord is the Master of His house, taking active part, overruling the fallible judgment of man, and carrying out His own purposes to His own glory in His own way.

A wonderful answer to prayer is the occupying of the upper Xingu district by the missionary. For years an advance into this district had been planned; but the opposition of governments, the unexplored character of the country, the danger from hostile tribes, perils of climate, the lack of funds to begin the work, all in one way or another had prevented the carrying of

Moody Bible Institute Monthly

George W. Leavell, Missionary in China under the Southern Baptist Board, at Founder's Week

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the gospel into what is said to be the greatest Indian district in South America.

In 1933 the advance was made, in the face of almost incredible obstacles. The traveling by boat, poling up streams, going by ox-cart, and the taking of all necessities into a great, almost unknown interior, was accomplished. On the banks of the Rio Paranatinga, one of the head waters of the Xingu, the missionaries set up their standard and began the work of preaching Christ to these red men.

Explorers have attempted to go into this territory, but have either come out sick, or like Colonel Fawcett, lost their lives. Is it any wonder that we praise God for doing for the missionary what man in the capacity of the explorer had been quite unable to do for himself?

THE RAGING OF THE HEATHEN

In a China Inland Mission news letter mention is made of an incident occurring in the northwest Province of Kansu. In close connection with the antichristian persecution that has been carried on by some of the officials, both civil and military, a certain prominent official, local head of the republican party, was particularly zealous and venomous in stirring up antichristian sentiment and promoting deeds of violence, even troubling himself to carry on such propaganda in the other sections of the province.

A calamity overtook him. He became ill, and violently insane—so crazy was he that he broke loose and ran naked through the streets of Shiho. In perplexity and desperation his underlings called for the best medical man in the province, who was none other than a Dr. Wu, an outstanding Christian! In the spirit of a real missionary, Dr. Wu traveled to attend the enemy who was breathing out threatenings and slaughter. Finding that the case was beyond the reach of medical treatment, the doctor betook himself to prayer. The result was most remarkable, for the official apparently made a complete recovery, and his recovery showed a totally changed attitude of mind. He seemingly was sorry for his former actions, and was very reluctant to allow Dr. Wu to leave him.

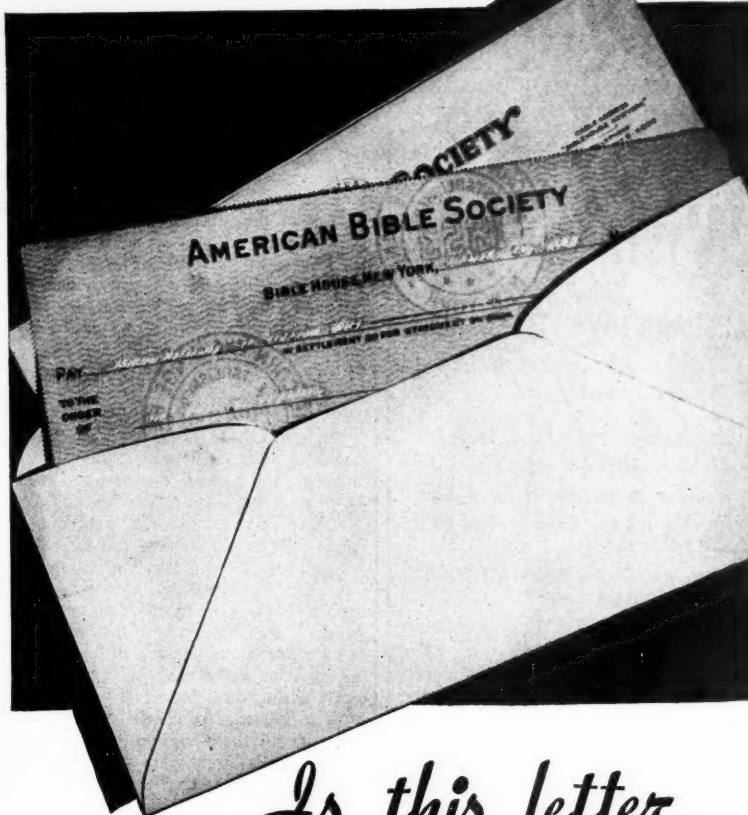
IN SUPERSTITION'S GRIP

The extent to which most of the primitive peoples are held in the thrall of foolish and senseless superstition—how every thought and action is effected by them—is well-nigh beyond the grasp of western minds who have grown up in communities where the truth has been so widely known and accepted. A few paragraphs by Nettie Frater, of the John G. Paton Mission, show how "magic" dominates the mentality of the natives of the New Hebrides.

"To the Paamese the world of magic does not lie in story books or legends. Nor does it belong to the children especially. It belongs to everyone, is all about them and very real to them. A child stolen by the fairies when it was a baby can be pointed out. Also a man who can change himself into a bird at will. Another is mentioned as the man whose father crossed over to the neighboring island under the sea!

"Europeans often wonder why black

"Enclosed find check for.."



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Remember us O God for LIFE
O King who delightest in LIFE
Inscribe us in the Book of LIFE
For Thy sake O God give us LIFE

Think of the imminent, personal, and glorious coming of Christ, and what it will mean to the Jewish people. A nation will be born unto God in a day!

What will the conversion of the Jew mean to the Gentiles?—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11:15.

By all the signs and tokens in the world today this may happen any day. "For no man knoweth the hour nor the day."

God will bless you with LIFE

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people take the wonders of civilization, such as wireless and airplanes, so calmly. But it is all quite reasonable to them and is simply dismissed as 'magic.' To a people who believe that they themselves can make rain, wind or waves, the sound of a voice from Australia coming out of a loud speaker on Paama is only another variety of the white man's magic.

Old Wives' Fables

"The native allays his fear of the unknown by some explanation or other that appears reasonable to him. Disasters and sicknesses are never just accepted, but must always be explained. Weather is a very local affair, and according to the thinking of the natives is entirely controlled by the actions of the inhabitants of the island. A drenching rain will be the result of cutting shrubs in an old sacred ground. If there is a drought it will be discovered that children have been playing somewhere on ground that is taboo.

"In the former days, sickness was put down to black magic which some one was working, and a witch doctor was called in to discover the culprit. The bewitched person not infrequently died without any waste of time, so complete was his belief in the potency of the magic used against him. Then the world was full of devil-devils or spooks. These were mostly ancestral ghosts which, if seen, can cause disastrous results. A man was taken violently ill one day after having seen, as he said, his grandmother's ghost sitting on a fence!

"The influence of Christianity does not clear up all these various things, but the native thrills greatly to the thought of a loving God stronger than all his devil-devils."

SPIRITUAL FRUIT IN JAPAN

Mr. S. Mimaki, of the Japan Evangelistic Band, relates some experiences that show how truly the Spirit of the Lord has been working in the land of the rising sun. God has many dear children in that country who are deeply taught in the things of the Spirit and who serve Him with a devotion beautiful to behold. Listen to the following incidents.

"A certain young man up to a few years ago was a very earnest communist. In a remarkable way he was arrested by Christ and wonderfully saved, and this was followed not long after by a real filling of the Holy Ghost. In the icy cold waters of the river he sealed his covenant vows to the Lord Jesus Christ. Two weeks later, with soul ablaze with living faith, he returned to his birthplace where he gathered his family, relatives, and friends together and preached to them Jesus. His father, mother, brothers, and sisters, how many I do not know, were all saved. Without any public announcement, about sixty of his old time friends and schoolmates, strong communists, quietly gathered and for two nights he preached to them the gospel which had saved him. There was a real work of the Spirit done in their midst, with many tears and much repentance.

"This same young man heard of a group of Christians in another place and went to visit them. It seems that not very long ago a third year student in the Imperial University returned home with tubercu-

losis. He was a Christian and spent the rest of his short life, just about a year, praying for revival. His soul was mightily blessed and he sang, prayed and praised, and by and by went to heaven in a blaze of glory. This was the means of his older brother and wife being saved, and a work of the Spirit then began which brought salvation to some sixty or seventy others. This little group without pastor or leader, and quite ignorant of how meetings ought to be conducted, meets about three times each week for an hour. If any one has a message they give it, if not, the hour is spent in silent prayer, and all go home richly blessed through their communion with God."

Among Pagan Students

"At the beginning of September I went to Karuizawa, where the Tokio Women's University holds a kind of camp. On a piece of beautifully wooded country covering about one hundred acres, they have some eleven summer cottages, where the students spend a longer or shorter period of their summer vacation. The founder of the school was a Unitarian. There is no religion at all in the school and probably not a single Christian among the teachers. Nearly two hundred girls were in the camp at the time of my visit. A very dear friend of mine, a public lecturer, was invited to give a series of lectures, and asked me to accompany him. Permission was given to speak on Christian subjects. My friend spoke in the morning, and in the evening I spoke on 'I am the Way, the Truth, and the Life.' God was surely at work, for even the principal, an unbeliever, seemed to be much moved. All the other lecturers were so impressed that they urged that the rest of the meetings be given to me. So the next morning we all gathered together, while it was yet dark, for meditation and a message. It was a real time of blessing and many were in tears. One young lady, a professor of philosophy, testified to my friend, 'Last night's message pierced my heart and shook my body; this morning's message brought clear assurance of faith to me.' The students and teachers spent the day in meditation, and at night I spoke again.

"On the third day the adversary attempted to break in by prompting some one to suggest that they should discontinue the meetings and everybody go sightseeing. But I refused to go and went to my room. There I found groups of twenty and thirty girls waiting for me, and I spent the rest of the day without a moment's pause, and without a meal, dealing with these girls individually. Many of them with very real repentance seemed to enter into a very clear experience of salvation. My friend in the meantime had telegraphed for a rich young man, who came hurriedly and found Christ. Another, daughter of a very influential home, came in response to a telegram, and also met Christ. The wife of one of the very important visitors to Karuizawa tried to interview me three times and found the place thronged with weeping, seeking students, and so had to go away unsatisfied. Later I held a very blessed meeting for a group of teachers, fifty of them, from various schools. How thirsty they were; how they drank in the Word! For three

Moody Bible Institute Monthly

Captain Norman W. Taylor, Presbyterian Missionary in Mexico, at Founder's Week

days we held three meetings daily, and some of the meetings almost three hours in length!"

THE WEEK OF PRAYER

(Continued from page 228)

meeting went on confessions of many kinds of shortcomings were heard. Men were on their faces before God. Pleadings for mercy, promises of more faithful obedience, and earnest cries for victory in the campaign were heard. Men prayed repeatedly, and no formalities were observed.

At 2:30 A. M., when we came out of that room, the pastor of one church said to me, "Did you ever see anything like that?" "Yes," I said, "in the long ago."

He replied, "I did not know it was possible to get so near heaven as we have been tonight."

"The next night the clouds broke and showers of blessing descended. Does a bean bag tournament fit into that kind of a picture? Nero fiddled while Rome burned, and too many are amusing themselves while souls are going into eternity unsaved.

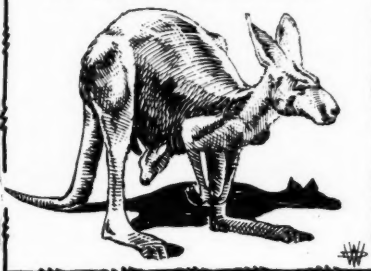
"Take Time to Be Holy"

A week of evangelism will not meet the case. Sometimes "the week" is all the time we want to spare from our social program. It takes from a week to ten days of faithful, uncompromising preaching and earnest praying to bring about conditions where the Holy Spirit is willing and able to work. And He alone can give life to dead souls. Stumbling blocks must be removed. Indifference must be stirred. Criticism must die. Officialdom may need to be convicted of sin. Humility must be restored. Dependence on men, machinery or methods must be excoriated. We must return to the atmosphere of Calvary and the "open tomb," and wait till we are cleansed and endued. Then, and not till then, can we expect to see souls really born from above.

This article is not intended to be a diatribe. It is rather the cry of a burdened heart to "make straight in the desert a highway for God" (Isa. 40:3). The results of such a revival as I hope for would be apparent in a renewed interest in obedience to the Great Commission. The cause of missions has been grievously wounded in the house of its professed friends. Stingy, selfish souls are always ready to seize excuses for not giving to any form of Christian activity. Only an influx of life from the Life-Giver among and within the churches can save us from a debacle, at home as well as abroad. Dr. A. J. Gordon used to say that a church that was not a missionary church would soon be a missing church.

No amount of education, organization, or manipulation will meet the need. A blood-transfusion is indicated by the symptoms. The blood of Christ cleanses. The life of Christ, symbolized by His blood, must be imparted. When we can truthfully say, "For me to live is Christ," things will happen.

KANGAROOS CARRY THEIR YOUNG IN THEIR POCKETS



When baby kangaroos are born, they are very immature, and are absolutely helpless. They are placed, by the mother, in a pouch which is located on the lower belly. Inside this pouch are the mother's nipples, to which the partially-developed babies attach themselves and feed for several weeks. Finally, they are able to hop out of this pouch and to run about on the ground. But if they are frightened, they run back to the mother, and leap into her huge "pocket" for protection, and she carries them at a fast speed to a place of safety. Kangaroos are found only in Australia.

20TH CENTURY INGERSOLL

The nineteenth century Ingersoll rented public halls and theaters, and uttered his

blasphemies apart from any profession of Christianity.

The twentieth century Ingersoll becomes a minister of a church, and makes his attack on Christianity from the shelter of what should be a Christian pulpit. He draws his salary for attacking the fundamental doctrines of the church where he ministers. Our Lord called such men "wolves in sheep's clothing." But what a nice woolly coat they have! How sweet and smooth and charitable, while all the time they are "crucifying Christ afresh, and putting him to an open shame." At a modernist conference recently, there was much merriment at the mention of the Garden of Eden story and the laugh was loud and long, when one speaker said, "Hell was not so hot as it used to be." Just the same kind of mocking laughter that greeted Ingersoll's blasphemies in his day. But this conference had a Christian whitewash—and those people did not seem to know that they were laughing at the Lord's teaching concerning the eternal destiny of the wicked.—*Modernism "in the Dutch,"* by J. J. Sims.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

EPISCOPAL CHURCH FAVORS NEW CALENDAR

Adoption by the Episcopal General Convention of a comprehensive resolution in favor of calendar reform and the stabilization of Easter, marks the formal entry of the American churches into the world-wide campaign for a long-delayed revision of the Gregorian calendar.

Under the forceful leadership of Bishop William T. Manning, of New York, the subject of calendar reform was formally presented to the Episcopal Convention in Atlantic City, first in the House of Bishops and later in the House of Deputies. It was referred to a special committee consisting of Bishop Manning as chairman, with Bishop Irving P. Johnson, of Colorado, and Bishop John D. Wing, of South Florida. From this committee came the draft resolution which was adopted by both houses.

The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

Its twelve months are multiples of halves and quarters. The equal quarters consist of three months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

In the perpetual calendar, Year-End Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30 and January 1. The additional 366th day in leap years is considered as another extra Saturday between June 30 and July 1 and is called Leap-Year Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1, New Year's Day, falls on Sunday, and the working week begins the following day.

The revised twelve-month year in its even quarters conforms to the seasons, rec-

ognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year.—*Journal of Calendar Reform.*

UPTURN TO THE CHURCHES

Any evidence of recovery is not to be neglected as the season of good cheer approaches and we enter into another new year. And there must be such evi-

CALVARY COVERS IT ALL



Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus—Philippians 3:13, 14

dence in the report that the Baptists and Presbyterians, taking the country over, are hearing more money drop into the collection plates these days than in times recently past.

An increase in contributions of from 8 to 10 per cent in August, September, and October is reported by the associate secretary of the American Baptist Foreign Missionary society. Presbyterians report a 2.5 per cent increase in contributions. Both denominations, accordingly, hope to achieve a balanced budget in 1935 without further retrenchments. A possible fly in the recovery ointment is in still another report showing that in the Methodist Episcopal Church there are still some very hard times and several hundred of its churches are definite charges for the denomination's home mission department.

Institutions supported by gifts, contributions, and subscriptions have suffered heav-

ily as the incomes of the contributors and subscribers have fallen off. The churches of the land have had struggles to make in order to keep above water. The manner in which they have succeeded, generally speaking, is a credit to good management and to the sacrificial service of those who devote their full time and earning capacities to the churches.

An upturn in church finance, wherever it is found, is testimonial of the place the churches hold in the hearts of their members and supporters willing to share their first benefits of recovery with their religious institutions.—*Kansas City Kansan.*

AN EDUCATOR WITH BACKBONE

Educators do not lack in firmness and character more than other men of responsibility. But not a few of them have seemed to be in a daze as they have confronted the penetration of their tax-supported institutions by a brazen radicalism, swaggeringly strutting before their undergraduate classes under the hypocritical banner of, "Freedom to pursue truth." At the University of Pittsburgh the chancellor recently dismissed the radical professor, R. E. Turner. In reply to inquiries of a Pennsylvania congressman for information as to the dismissal, the chancellor made it plain that Turner was dismissed because of his sneering "attitude toward faith and toward spiritual growth." For instance, this self-styled champion of truth had ridiculed students who had been faithful in attending Sunday School. The executive declared that to permit him to "continue his methods would be almost criminal." A jazz-enamored press association—the United Press—is said to have laid the discharge of the professor to the whims of "rich donors," and referred to the commu-

nistic teacher as a "champion of the rights of the common people." It is said that Turner is the seventh radical teacher who has been dropped by the University of Pittsburgh. It examines students prior to registering them, and pledges them to the Constitution. If they do not take the pledge, they are not entered. This university and its chancellor deserve the hearty commendation of every true American.—*Western Recorder.*

MODERNISM AND SOCIAL RADICALISM

A distinguished ministerial friend writes: "How often the religious modernist and the social radical, socialist or communist, are found together." This is true, and it is a fact, because Modernism, Socialism, Communism and kindred isms are all perversions of truth. They are corruptions of

Moody Bible Institute Monthly

The New President of the Institute Will Preside at the Conference Sessions

THE WORLD CALENDAR

Every Year the Same

JANUARY							APRIL							JULY							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	29	30	31	29	30	31	29	30	31

FEBRUARY							MAY							AUGUST							NOVEMBER						
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12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30	26	27	28	29	30	26	27	28	29	30	26	27	28	29	30

MARCH							JUNE							SEPTEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	1	2	1	2	1	2	3
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17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30

YEAR-END DAY, December Y, follows December 30th every year
LEAP-YEAR DAY, June L, follows June 30th in leap years

Bible truth and Christian teaching. Modernism is nothing but Christianity from which the Holy Spirit has departed. Socialism, Communism and that ilk are nothing but the dynamic of gospel power comfortably rationalized into shibboleths, which segregate them from the conscience. When a man loses his passion for souls, he tries to keep up the fires by crying out for social justice. Many converted communists are daily testifying to the fact that faith in the blood-bought atonement wrought by the Lord Jesus Christ has given them far more confidence and joy than all the Marxian philosophy ever roused within their hearts. The real opiate of the people is just this devitalized pabulum which goes under these different names, and keeps people from facing the facts. The trouble with them all is not that they are revolutionary, but that they are not revolutionary enough. They do not touch sin, and they offer no salvation.—*The Presbyterian*.

FAITH STRENGTHENED BY ACTIVITY

One of the surest ways to let our faith grow weak is to cease our activities for the advancement of the cause of Christ. Faith is nourished by the doing of God's will. It is strengthened in proportion as we use our talents in His service. It was not by accident that the New Testament linked "faith" and "works," for it is by our works that we show our faith, and in the doing of good works our faith is made stronger. D. L. Moody, the great evangelist, in one of his question periods was asked, "Does your faith never waver?" His reply was: "No, I am not conscious that it does. The fact is it does not get time to waver; I am too busy."—*Christian Observer*.

P. MERTON SMITH

The news that Merton Smith died at his home in Jersey (Channel Islands) a few weeks ago, will stir memories in many hearts. "Phil," as we used to call him, was well known as the "Iron King" in Glasgow fifty years ago—his father was a well-known magistrate in that city. Phil fell into very evil ways, and left Glasgow for

the United States in the "eighties." There, in his own phrase, he "went to the devil," but when he touched bottom, God found him in the city of Chicago. He was led into the Moody Church, and in a Bible class conducted by Fleming H. Revell (D. L. Moody's brother-in-law), was met by the Saviour and gloriously emancipated from the power and thralldom of sin and set free to serve his Lord. During the long years since then he preached the gospel in the Spirit's power, in the U.S.A., Canada, and the homelands, and everywhere God made use of him to turn men and women from "darkness to light, and from the power of Satan to God." He had attained a good old age (probably about 80 years), and having finished his course, and kept the faith, he has gone to his reward.—D. J. Findlay, in *The Monthly Evangel*.

SAVE THE CHILDREN FUND

In hundreds of isolated communities in the southern mountains children of America's frontiersmen are living in privation and want. The Save the Children Fund of America is doing a thorough-going work of child welfare in a number of mountain areas. Just now the workers are almost heartbroken because they do not have clothes with which to keep children in school. Three dollars will furnish a complete kit of clothes for a boy or girl—underclothes, simple dresses and sweater, or overalls, shirts, and jumper; coat and shoes. Or used clothing will be gladly received. Almost anything sturdy can be used. It will be remodeled if necessary by sewing groups directed by the workers.

Surely every family that reads this has two or three used garments or some outgrown shoes that could be spared. A club, class, or other group can easily get together a shipment that may mean keeping a whole school going. Even one garment will be welcome. Please send direct to Save the Children Fund, Wilder, Tenn. (Parcel post or freight, no express.)

School books are almost as badly needed. So are hot school lunches, cod liver

oil, child health clinics, recreation material, toys and games, traveling libraries. Supplying any of these things for one little mountain community would make a fine project for a group. If you are interested please write for definite information to Save the Children Fund, 156 Fifth Ave., New York, N. Y.—*Bulletin*.

MORE JUVENILE DELINQUENCY

Juvenile delinquency has increased 50 per cent in New York City in the past year. The district attorneys of the five boroughs report that there are startling increases in the number of boys arrested, and that the menace of the street gang is becoming worse. Scores of boys between 14 and 19 are employed as "spotters" and gun carriers for older criminals. Prof. Corrigan, professor of sociology at Boston College, said recently: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct, and a general let-down in the quality of youthful ideals. No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities, the destruction of youthful ideals is complete."—*Methodist Protestant Recorder*.

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MEMORIAL TO DR. HALDEMAN

A group of friends who had been closely associated with the late Dr. Haldeman, have established the Dr. I. M. Haldeman Publication Headquarters, located at 156 Fifth Avenue, New York City. Dr. Haldeman, who died September 27, 1933, was for more than fifty years pastor of the First Baptist Church, New York, and known for his uncompromising fight against Modernism.

The Publication Headquarters will publish several hitherto private manuscripts and engage in the distribution of Dr. Haldeman's already published books and pamphlets.—New York City daily.

THE FUTILITY OF GENERALIZATION

Time after time there resound from our pulpits sonorous declarations to the effect that the Lord wants laborers in His vineyard. Earnestly people are admonished to get to work in the kingdom of God. It seems a rather futile gesture to admonish the people to labor in the vineyard when the opportunity for such laboring is not provided. The thoughtful hearer is apt to ask, "Where am I to work? How can I help? What can I do?"

There is no doubt that a great potential force is permitted to lie dormant in our churches. The Church needs to bestir it-

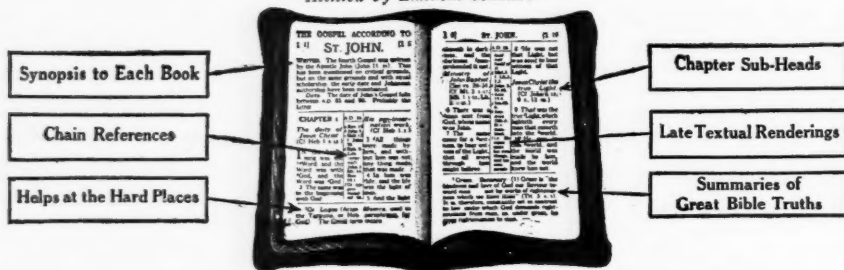
self to provide a program comprehensive enough to enlist the interest and talents of all. It takes no special talent to serve in connection with house-to-house canvasses and neighborhood visitations. It calls for no outstanding gifts to be engaged in these depressing times in a program of social service, called into being for the alleviation of physical suffering. Anyone may be interested in the organization, maintenance, and growth of a Bible class or of some special study group. A continuous missionary campaign with the unchurched element of the community in view may be participated in by every member of the church, irrespective of age and mental qualifications. Groups of boys and girls may be organized for some special feature work and enlist the interest of a number of adults. In larger cities the joint undertakings of the local churches in missionary and benevolent work may enlist the services of another group of workers. The Church ought never to be in position where it is compelled to meet the inquiry of a member, "What can I do?" with the statement, "There is nothing for you to do just now." The preacher who admonishes his people to get to work thereby assumes the responsibility to provide the opportunity for work. His sermonic generalizations will be futile without the provision of a place for every talent represented in his audience. Most church members can be enlisted in service if the opportunity for constructive and congenial service is offered.—*American Lutheran*.

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—Sunday School Times.

PREACHING ABOUT SIN

A modernist preacher thinks that preaching about sin in our day is futile. He says: "Conviction of sin will never come to this age by talking about sin. It must come through preaching the loveliness of Jesus Christ, the emphasizing of His moral excellence and redemptive spirit. Men must be brought to look at life under the shadow of the Cross. As men see Him they will be smitten with the sense of the exceeding sinfulness of sin." There is here a mixture of truth and error. Certainly we want to preach the "loveliness," the love, of Christ; but we must needs also point out the heinousness of sin. Jesus did. One of His first words was "Repent." Again He said, "Except ye repent, ye shall all likewise perish." He also said that, when the Holy Spirit would come, He would "convict the world of sin, of righteousness and of judgment." Jesus also said, "For judgment I am come into this world" (John 9:39). Peter's sermon on the day of Pentecost may well serve as a model for evangelical preachers. He first rebuked the people for their sins; then, when they were convicted, and cried out, "What shall we do?" he said: "Repent ye, and be baptized for the remission of sins, and ye shall receive the Holy Ghost." Paul spoke of the exceeding sinfulness of sin. Thus the liberal minister from whom we have quoted preaches "half-truths," which are sometimes more dangerous than whole errors.—*Christian Faith and Life*.

Moody Bible Institute Monthly

Truth Illuminated

William Norton

THE BIBLE TEST

An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him.

"What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer or even with a curse, I will have nothing to do with him, because I know that I cannot trust him."—Alliance Weekly.

* * *

HER SUBSTITUTE

A poor, unlettered old woman was once accosted by a skeptic in the following way: "Well, Betty, so you are one of the saints, are you? Pray, what sort of folks are they? and what do you know about religion, eh?"

"Well, well," replied the woman, "you know, sir, I'm no scholar, so can't say much for the meaning of it; I only know I'm 'saved by grace,' and that's enough to make me happy here, and I expect to go to heaven by and by."

"Oh! that's all, is it? But surely you can tell us something nearer than that. What does being saved feel like?"

"Why, it feels to me," said the Spirit-taught one, "just as if the Lord stood in my shoes, and I stood in His."

Happy old woman! Her witness was true.—Sunday School Times.

* * *

SATAN'S TRAP

It is a snowy day, and some boys have put a few bricks together, making a sort of square box of them; they have set up one on edge on a piece of stick, and have scattered under it a few crumbs. Here comes a robin, and he picks up a crumb or two, and while he is feeding, down comes the brick! "I did not wait long," says the robin, "but I am caught! I did not wait long, but I cannot get out! I did not wait long, but I have lost my liberty! I did not wait long, but it may be I shall lose my life."

Ah! little robin, thou shall be a preacher to some here. They have gone a little into sin and they are inclined tonight to wait a little while. Take care that this is not your dolorous note one of these days, "I did not wait long, but Satan has caught me in his trap! I did not wait long, but I waited too long! I did not wait long, but I lost my soul forever!" God grant that this may not be your lot!—Charles H. Spurgeon.

CAPTIOUS CRITICS

The official board was urging the new minister to be tactful in his preaching. "Don't say much about liquor," said one. "Our largest contributor is a brewer." "Don't say anything about graft," advised another. "Two of our trustees are aldermen." A third said, "The soprano soloist is a 'grass widow'; so better lay off divorce." "What shall I preach about?" asked the minister with ominous calm. There was a perplexed silence, broken at last by the official with a bright idea. "Pitch into the Mormons!" said he. "There isn't one in town!"—New Century Leader.

* * *

WHO SHALL TELL OTHERS?

Some years ago when I was speaking in the city of Minneapolis, I noticed down in the audience a young lawyer. When the meeting was over I made my way to him and said: "Are you a Christian?" "Well, sir," he said, "I consider myself a Christian." I said, "Are you bringing other men to Christ?" He said, "No, that is not my business; that's your business, I am not called to do that. I am called to practice law; you are called to preach the gospel." I said, "Look here." Then I opened my Bible at Acts 8:4, and asked him to read, and he read: "Therefore they that were scattered abroad went every where preaching the word." "Oh, yes," he said, "but these were the apostles." I said, "Will you be kind enough to read the first verse of the chapter?" He read: "They were all scattered abroad . . . except the apostles," and "They that were scattered abroad went every where preaching the word." He had nothing more to say.—R. A. Torrey.

* * *

A LITTLE COMFORTER

A teacher in the public schools, a friend of mine, received news of a crushing sorrow occasioned by the waywardness and sin of a loved one just as she dismissed her classes for the day. Utterly crushed, and having no one into whose sympathetic ear she felt at liberty to pour her burden of grief unspeakable, and yet feeling the need of doing just that, she sat at her desk oblivious of the passing time. Then there came to the door of the schoolroom a little three-year-old tot from one of the nearby homes. Seeing the dejected figure at the desk, she crossed the room and leaning against the teacher's knee said, "What's the matter wiv ou?" On a sudden impulse the woman stooped, gathered the child into her arms, and poured into her baby ears the whole heart-breaking story. When she had finished the tragic recital, the little one slid from her lap to the floor and taking the teacher by the hand said simply, "Come, go tell my muvver." She knew the source of her comfort.—J. C. Masee, in Otterbein Teacher.

TEMPTATION

One great danger of temptation is always the guise in which it comes. In the text [Gen. 3:13] it is represented as coming in the guise of a serpent. That means that temptation is tricky. It glides into our lives. It does not sound a trumpet to let you know that it is coming. It does not wave a red flag in your face. It lies in wait for you and takes you by surprise. It is like a serpent. It is a writhing, living thing that may poison. The serpent—it is tricky. "It lies as if dead for half a year and then it suddenly awakes. And when it is awake it can outswim the fish, and outclimb the monkey, and outleap the zebra, and outwrestle the athlete, and crush the tiger."—Clovis G. Chappell, in The Village Tragedy.

* * *

THE MAKING OF A MASTERPIECE

The Lord will perfect that which concerneth me.—Psalm 138:8.

You remember the story of Murillo's masterpiece that hangs in the Seville Cathedral—I suppose one of the great paintings of the world. . . . Do you remember how it was painted? The great artist one morning felt he was inspired to paint—it was an irresistible impulse. He called for some canvas; but they had no artist's canvas there, so they searched around and brought him some rough brown canvas, little better than sacking; that was all they had. He took it, rough and coarse as it was, and, stretching it across a board, painted on it the world's masterpiece. . . . Some of our lives are a bit rough and ugly. My friend, the Lord would paint His own likeness not only on your life, but also in your soul. He would fill you with His own Spirit, so that you may go out and live a life that is sweet.—A. Lindsay Glegg, in Western Recorder.

* * *

WHAT TO PREACH

What is the gospel that we ought to preach it and men ought to hear it?

It is good news, glad tidings of salvation through Jesus Christ. Oh, but somebody says: "Do you call the news of that Book that I am on the road to hell, good news?" No, sir; that in itself is not good news, but since it is the truth; the sooner you find out the better it will be for you.

Suppose you were wandering, lost in a swamp, and a man should come to you and say, "You are lost," that wouldn't help you. But supposing the man said: "You are lost. I am a guide. I know the way out. If you put yourself in my care I will lead you back to your home, back to your loved ones." That would meet your condition.

Now, God doesn't tell you that you are lost, and on the road to hell, and then leave you, but He tells you that you are on the way to Hell and He says: "I have sent a guide, my Son, to lead you out, and to lead you back to peace and salvation." That's good news, that God is kind enough to tell you that you are lost and on the road to hell and that He sends a guide who, if you will submit, will lead you out of your condition and lead you to peace and salvation. That's gospel; that's good news; that tells a man that he needn't go to hell unless he wants to.—"Billy" Sunday.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

JEPHTHAH'S DAUGHTER

J.O.B., San Francisco, Calif.

Question: Did Jephthah actually offer up his daughter as a burnt sacrifice?

Answer: This passage has made much trouble, but we have good reason to believe with others that Jephthah did not thus sacrifice his daughter. Notice first that his vow probably consists of two parts rather than one (v. 31). This is because the connective Hebrew particle may be translated either "and" or "or." Using the latter we have this alternative: (1) Either that which should come from his house upon his return "shall surely be the Lord's," or "I shall offer it up for a burnt offering." The second part of the vow surely would not have been acceptable to the Lord or have been approved by the Hebrews. Just what is meant by devoting to the Lord that which came to meet him is not clear, but evidently the carrying out of the vow involved his daughter's perpetual virginity. This is what she requested to bewail, with her companions, for a specified time. When she returned, her father's vow was performed, "and she knew no man." According to the code of the Hebrews this was a sacrifice indeed, but it left her more free to serve the Lord (Acts 21:9). The word "lament" in verse 40 is an unfortunate translation. Its real meaning seems to be that this anniversary of Jephthah's daughter was for the purpose of commemoration rather than lamentation.

THE NEPHILIM

E.B.D., Montclair, N.J.

Question: Who were the Nephilim (Gen. 6:4 R.V.)? And why "the sons of God" and "the daughters of men" (vv. 1, 2)? Are not all natural descendants either mere sons or daughters?

Answer: Evidently the phrase "sons of God" distinguishes them from being merely sons of men; that is, the natural descendants of Adam. In fact "sons of God" are created beings. Hence Adam is called the son of God (Luke 3:37); but no other human beings are called sons of God except those who have been miraculously begotten (John 1:13; 3:5; etc.) and created (II Cor. 5:17; Eph. 2:10). The angels were created beings and in the Old Testament are the only beings who are called sons of God (Job 1:6; 38:7; Ps. 29:1, etc.). Hence in Genesis 6:2 the sons of God are angels, but in this instance fallen angels (II Pet. 2:4, 5; Jude 6). The Nephilim ("giants" in A.V.) were the offspring of these fallen angels and "the

daughters of men." They are the ones who ultimately caused the corruption of all flesh (Gen. 6:12) except the family of Noah.

EAGLES FOR THE PREY

L.R., Charlevoix, Mich.

Question: Will you explain Matthew 24:28?

Answer: Both eagles and vultures are common in Palestine. Because of the word "carcass" some have thought the birds here referred to are vultures. This may be true, and it is said that eagles also, when hunger-driven, act much as vultures. In either case, the language of this verse is enigmatical and symbolical. A recent writer seeks to show that it describes the rapture of the Church saints, who shall mount up at this time "with wings as eagles" (Isa. 40:31). But since the Church will not be in the Great Tribulation, which will occur at that time, and since eagles swoop down for food instead of mounting up, we must seek a more plausible prophetic interpretation. Do we not find it in the prophecy of the destruction of Jerusalem by the Roman armies? "The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand" (Deut. 28:49, ff.). This description plainly has reference to the Romans. Their destruction and desolation of Jerusalem in the year A.D. 70 is only typical, however, of the coming judgment upon that city during the time of the Great Tribulation, which our Lord mentions in Matthew 24:15-22. In our day the flight of eagles is suggestive of airplanes.

RESTRICTION OF DIVORCE

F.A.W., New York City.

Question: "What therefore God has joined together, let not man put asunder." Does not this passage forbid divorce (Mark 9:6-9)?

Answer: It most assuredly does so forbid, but elsewhere we find a single exception (Matt. 5:32; 19:9).

ASCENSION AND GIFTS

H.C.D., Atlanta, Ga.

Question: What is the meaning of Ephesians 4:8-10?

Answer: Verse 8 plainly refers to our Lord's ascension, concerning which He had previously informed His apostles (John 6:62; 20:17). This became a fulfilled prophecy (Acts 1:9). Our Lord's ascension was triumphal in its nature. Death and Satan were conquered. His resurrection and ascension are indissolubly united. The gifts here referred to are the gifts brought to the Church with the coming of

the Holy Spirit (John 7:39; 14:12; Acts 3:33; I Cor. 12:8-13). But preceding His ascension was Christ's descent into hades, while His body lay in the tomb (I Pet. 3:19, R.V.). His ascension was far above the heavens, as we beheld them, to the very throne of God (Heb. 7:26; 12:2).

THE HOLY SPIRIT AS TEACHER

M.D.H., Evansville, Ind.

Question: Is it true that we do not need human teachers and that the anointing of the Holy Spirit is sufficient (I John 2:20, 27)?

Answer: Since spiritual things are spiritually discerned, the enlightenment of the Holy Spirit is essential. For example, only the sheep know the voice of the Good Shepherd (John 10:4, 5). Only they can know the truth who are of the truth (vv. 21, 22). The Holy Spirit is our Teacher and our Remembrancer (John 14:26; 16:13). As to the matter of our personal salvation, the Holy Spirit bears direct testimony to the fact that we now are the children of God (Rom. 8:16). But one is upon dangerous ground when he depends solely upon direct personal revelations of the Holy Spirit for all of his knowledge, even his spiritual knowledge. This mistake was made by the Montanists in the second century, and by others since that time. To only a few specially chosen individuals has God made any special revelations. The promise in John 16:13 was only for the apostles. The present office of the Holy Spirit as Teacher is to illuminate our minds concerning truth already revealed, and also to confirm the truth to our hearts and consciences. The great body of Christian truth contained in the Bible, having been given by divine inspiration, is therefore profitable for doctrine (or teaching), for reproof, for correction, and for instruction in righteousness. No human teacher is essential, provided we know the text of our Bibles and have the enlightenment of the Holy Spirit to enable us to understand what is written. John himself stresses the written Word in this very epistle (1:3, 4; 2:2-8, 12-14, 24), which he would not have written at all if it were intended that the anointing of the Holy Spirit was to supersede the written revelation.

JUDGMENT OF THE WICKED

T.H.B., Goshen, Ind.

Question: (1) Will you please harmonize Malachi 4:1 and Revelation 14:11? (2) How could Paul speak of the Christians in Corinth as sanctified (I Cor. 1:21) and yet call them carnal (3:3)?

Answer: The verse in Malachi describes the utter physical destruction of the wicked who will be upon the earth when the day of judgment comes; while the fiery judgment mentioned in the second reference pertains to their eternal torment in the lake of fire (Rev. 20:5, 12-15). (2) They were sanctified because of their standing in Christ, but were also carnal because their old Adamic natures were still controlling them. This was evidenced by the sins which the apostle mentions. Hence he had to deal with them as babes and not full grown and spiritual.

Moody Bible Institute Monthly

CLAIMS OF THE BIBLE TO INSPIRATION

J.E., New Sweden, Me.

Question: Does the Bible itself claim to be divinely inspired?

Answer: The Bible does make just this claim. As to the Old Testament, take the general statement of Paul to Timothy (II Tim. 3:16, 17). Every Scripture is inspired "of God and is (therefore) profitable," etc. In verse 15 these writings are called "holy," and are able to make one "wise unto salvation." They include all the Scriptures from Genesis to Malachi. They all testified to Christ (Luke 24:27, 44). If those writing spake with divine

authority to Christ, who was their joint author, and who knew them better than any man, who are we that we should question or deny their divine origin? In the Old Testament itself we find the oft repeated phrases, the "Word of God," and the "Word of the Lord." As to the inspiration of the Psalms, see Matthew 22: 43; Acts 1:16; 4:25; Heb. 4:7. David himself attributed his writings to the inspiration of the Spirit (II Sam. 23:2). As to the inspiration of the prophets, see I Peter 1:10, 11 and II Peter 1:21. You say that you accept all the words and teaching of Jesus Christ in the Gospels. But the remainder of the New Testament is also divinely inspired. This was to be

part of the work of the Holy Spirit (Matt. 10:19, 20; John 14:26; 16:13-15; Acts 15: 28, 29; Eph. 3:5).

PAUL'S THORN

I.F., Paxton, Neb.

Question: What was Paul's "thorn in the flesh" (II Cor. 12:7)?

Answer: Paul says that the purpose of it was to keep him humble, lest the revelations granted to him should too highly exalt him. It also was a "messenger of Satan to buffet him," and so to remind him of the infirmity of the flesh. It was evidently some bodily ailment. Plausible

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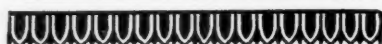
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conjectures have been offered, but the most likely appears to be some weakness or defect of his eyes, as suggested by Galatians 4:14, 15; 6:11. It is not so important that we know what Paul's thorn was as that through God's grace his strength was made perfect in weakness, that he was enabled to glory in his weakness, and that the power of God rested upon him even though thus afflicted (v. 9). He gloried in his infirmity, for though weak bodily he was strong in the Lord.



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BODY, BRIDE AND RAPTURE

J. H., Holyrood, Kan.

Question: It is clear to me that all who are saved become members of the Body of Christ (I Cor. 12:13; Eph. 1:22, 23), but are all the saved also members of the Bride, and will all be translated at the same time?

Answer: It is our belief that all true believers are members of the present mystical Body of Christ, and that these same believers will one day constitute His Bride (II Cor. 11:2; Eph. 5:23), and that all will be caught up to meet Him in the air at the same time. Upon this latter point there is considerable difference of opinion, but we present some favorable reasons given in a recent book (*The World's Crisis and the Coming of Christ*, by T. J. McCrossan, B.A., B.D.): (1) Because all Christ's saints must be in the saint's judgment for awards, whether Spirit-filled or not (Rev. 20:4; I Cor. 3:12-15). (2) Because these saints include all the dead in Christ, and also all who are His at His coming (John 14:1-3; I Thess. 4:16-18; I John 2:28). (3) Because all His saints must return with Him after the tribulation (Zech. 14:5; I Thess. 3:13; Jude 14). (4) Because all the Bride will be in heaven and married prior to the return with Christ in glory for judgment upon the world (Rev. 19:5-8; 3:10). (5) Because all saints are represented by the four and twenty elders (Rev. 4:4, 5, 9, 10). (6) Because the Church must be perfected as a complete unit, both as body and bride (Col. 1:18; I Cor. 12:27; Eph. 1:4, 13, 14; 5:25-27).

FALSE TEACHERS

J.N.W., Rhodes, Iowa.

Question: Does II Peter 2:19-21 teach that after a person has been saved he may be lost?

Answer: These verses have no relation to the believer's security in Christ. The entire chapter deals with false teachers. Their description and their doom are unmistakable. In addition to their false teachings about Christ (v. 2), they are covetous, ungodly, presumptuous, self-willed, irreverent, speak great swelling words of vanity, and make false promises (vv. 1-3, 10-13, 18, 19); but their latter end shall be worse than the first (v. 20).

IMPORTANCE OF CHRISTIAN SCHOLARSHIP

Certainly the present view of education is, when applied to the work of the preacher and of the teacher in the Church, skeptical to the core. It is summed up in what is called "religious education." I wonder sometimes at the readiness with which Christian people—I do not mean church members, but real Bible-believing Christians—use that term; for the ordinary implications of the term are quite opposed to the Christian religion.

The fundamental notion underlying the ordinary use of the term religious education is that the business of the teacher in the Church is not to impart knowledge of a fixed body of truth which God had revealed, but to train the religious faculty of the child. The religious faculty of the

child, it is supposed, may be trained by the use of the most widely diverse doctrinal content; it may be trained in this generation, perhaps, by the thought of a personal God, but in another generation it may be trained equally well by the thought of an ideal humanity as the only God there is. Thus the search for objective and permanent truth is given up, and instead we have turned our attention to the religious faculties of man. In other words, men have become interested today in religion because they have ceased to believe in God.

As over against such skepticism, the Bible from Genesis to Revelation presents a body of truth which God has revealed; and if we hold the biblical view, we shall regard it as our chief function, as teachers and as preachers and as Christian parents and as simple Christians, to impart knowledge of the body of truth. The Christian preacher, we shall hold, needs above all to know the thing that he is endeavoring to preach.—Professor J. Gresham Machen, D.D.

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January 13

Peter's Great Confession

Matthew 16:13-28; 1 Peter 2:5, 6

Golden Text:—And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matthew 16:16.

The disciples had been with the Lord for several years. They had heard His wonderful words and witnessed His mighty works. Various opinions were extant about Him. Since Jesus was soon to go to the cross, it was necessary for the disciples to have a definite and true conception of Him. In order to help them into the right conception, He provoked this confession from Peter, as the spokesman of the group of disciples.

I. Peter's Confession (vv. 13-16).

1. How Provoked (v. 13).

Two questions put to the disciples called forth this great confession.

a. Who do men say that the Son of man is (v. 13)?

He first inquired for the opinion of the people concerning Him. As a wise teacher, He knew that this would help crystallize the view of the disciples. It is imperative that there be a right conception of Jesus. It is not enough to think that He was a great teacher. Had He been content with this, He would not have been molested at Jerusalem, for this the Jews willingly acknowledged. It was His persistent claim to be the God-Man, the Messiah, the Son of God, that sent Him to the cross.

b. Who say ye that I am (v. 15)?

This question involved the personal opinion of the disciples. To be able to tell what others think of Jesus is not enough; there must be definite, correct, and personal belief in Him. Belief and character are inseparably united. Sound doctrine is the basis of right living. Doctrine and ethics go hand in hand. Faulty belief issues always in wrong conduct.

2. What Peter's Confession Involved (v. 16).

It was His messiahship and deity. The burning question of the hour is, "What think ye of Christ?" It is a question that must be answered by every one. The answer to this question determines the orthodoxy or heterodoxy of the individual. Those who have the right conception of Christ's person and work have no trouble in the realms of science, philosophy, or ethics.

3. Christ's Commendation of Peter (v. 17).

He pronounced him blessed. He was truly blessed, for he both possessed and confessed Christ. His confession showed his touch with the heavenly Father. Christ declared that flesh and blood had not revealed this unto him.

II. The Church Announced by

Christ (vv. 18-20).

At this juncture Christ declared His intention of bringing into existence a new body, into whose hands He would intrust the keys of the kingdom. Peter was to have a distinguished place in this body. He declared that Peter should be a foundation stone in His Church. Christ is the chief corner stone upon which the Church is built. Christ's person and messiahship were confessed by Peter, and on this rock—the truth confessed—is laid the foundation of the apostles and prophets (Eph. 2:20). All believers are living stones of this house (1 Pet. 2:5). The keys intrusted to Peter were used on the day of Pentecost and again in the case of Cornelius. He further declared that association in this new body could not be broken by death, for the gates of Hades should not prevail against it.

III. The Cross the Way to the Throne (vv. 21-23).

From that time Jesus began to show unto His disciples that He must go unto Jerusalem, to suffer many things, to be killed and raised again the third day. This indeed startled the disciples. They did not as yet realize that redemption was to be accomplished through the sufferings of the cross. So unwelcome was this announcement that Peter cried, "This shall not be unto thee." Peter later saw through this darkness to the glory of the hilltops. A new hope then filled his breast (1 Pet. 1:3, 4). Christ's victory through death is yet a stumblingblock of many. All such, like Peter, are under the control of the Devil (v. 23). Salvation by blood is hated by the Devil.

IV. The Grand Objective of the Members of the Church (1 Pet. 2:5, 6).

It is the highest ambition of every Christian to grow up and become a part of Christ's glorious Church, which has as its supreme design the showing forth of the glory of God. It is this that beckons the believer on to the highest and best in life. No higher motive can actuate any one than to make manifest the glory of God. The Church, God's spiritual house, has the living Christ as its chief corner stone and head. Because of their relationship to Him, the believers are living stones deriving their preciousness from Him. While the world saw no beauty or comeliness in Christ, God esteemed Him precious, and esteems every believer precious because of his vital union with Christ.

January 20

Peter's Lesson in Humble Service John 13:1-17; 1 Peter 5:5

Golden Text:—Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and

be clothed with humility: for God resisteth the proud, and giveth grace to the humble.—1 Peter 5:5.

The chapter from which our lesson is taken begins the second section of the Gospel of John, namely, the inner revelation of Christ to His disciples. After the prologue, the first twelve chapters of John have to do with the revelation of Jesus Christ to the world. The people at large had now rejected Him; He therefore turned His back upon them and devoted His few remaining hours to instructing and comforting His disciples.

I. Christ's Amazing Love for His Own (vv. 1-3).

Jesus was fully conscious of what was immediately before Him. He knew that the cross, with all its shame and anguish, was upon Him. He knew that His disciples would shamefully forsake Him in a few hours. He knew that one of that number would be the instrument in the hands of the Devil in His betrayal. He was fully conscious of His deity. He knew that all things were in His hands. Despite all this He displayed great patience and manifested untiring love. He did not withdraw His love from them because of their weakness and the shameful failure which He knew would soon be made manifest. He not only loved them to the end of His earthly ministry, but loved them unto the "uttermost." The word "end" means "uttermost." Love to the uttermost therefore means that He bestowed upon them His love even to the extent of taking their place in death. True love does not consider circumstances or the shortcomings of the person loved. His thoughts might well have been of the eternal light and glory upon which He would soon enter, but they were mainly on His own.

II. Christ Washing the Disciples' Feet (vv. 4-11).

This act was symbolic of His amazing love for His disciples. He did not regard His hands too holy to do this menial service. The true Christian does not allow His rank in society to keep him from acts of lowly service.

1. Steps in This Service (vv. 4-6).

- a. He rises from supper.
- b. Laid aside His garments.
- c. Took a towel and girded Himself.
- d. Poured water into a basin.
- e. Washed His disciples' feet.
- f. Wiped them with the towel wherewith He was girded.

These steps symbolize Christ's entire work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory. His laying aside His garments symbolized His putting aside His vesture of majesty (Phil. 2:7, 8). What marvelous condescension! He was fully conscious of His eternal majesty. He knew that He came from God and went to God. He was conscious of His absolute deity. His girding Himself symbolized His taking the form of a servant (Phil. 2:7). The water in the basin symbolized His cleansing blood; His washing of the disciples' feet, His actual cleansing of them through His word (John 15:3; Eph. 5:26); His taking His garments again, His returning to His place and position in glory.

January, 1935

George W. Leavell, Missionary in China under the Southern Baptist Board, at Founder's Week

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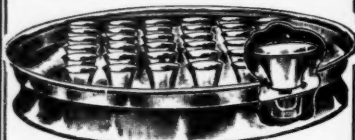
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2. Peter's Impetuous Ignorance (vv. 6-9).

When he realized what the Lord was doing, he refused to have his feet washed; when he realized the peril of refusal, he desired to be fully washed. He went from one extreme to the other. Failing to understand the meaning of this act caused him to behave so strangely.

3. The Significance of This Service to Those Participating in It (vv. 8-11).

a. It is a spiritual cleansing (v. 8).

Fellowship with Jesus is possible only as we are continuously cleansed from our sins. "He that is washed needeth not save to wash his feet, but is clean every whit" (v. 10). The cleansing here is not the washing of regeneration, but that of sanctification. Even regenerated folk need the continual cleansing of Christ's blood in order to have fellowship with Him. He that is regenerated, that is, washed in the blood of Christ (symbolized by baptism), does not need a repetition of the act. He only needs the cleansing of sanctification, symbolized by the washing of the feet. After regeneration the believer is contaminated by its sins as he walks through this world. Christ's blood cleanses from all sins those who confess them.

b. A badge of brotherly affection (v. 14).

This act showed Christ's abandonment to the service of His disciples. It is a lesson much needed today. We need more and more to practice brotherly love. This love needs to be manifested so that it may be seen and realized. True love is tested by the service it renders.

c. An expression of humility (v. 15).

This was a lesson much needed by the disciples, and much needed by us of today. They had just been disputing as to who should be the greatest in the kingdom. Thus their selfish ambition was expressing itself. On every hand we see manifestations of pride, vanity, and even arrogance, of those who are professed followers of the lowly Jesus. Christ's action was a concrete expression of His lowly spirit. If the Son of God was not ashamed to stoop to such lowly service, the disciple should not regard it beneath his dignity to follow in the steps of his Lord.

d. Equalization (v. 16).

The disciples thus stooping to serve each other in the name of Jesus Christ will have burned out of them the caste spirit. Entrance into this service in the spirit of Christ becomes the most powerful leveller of humanity.

III. An Example for Us (vv. 14-17).

The disciples of the Lord are under solemn obligation in the spirit of humility to serve each other, even as Christ did unto His disciples. This obligation rests upon His Lordship (v. 14). All who call Him Lord in sincerity will obey Him. To refuse obedience to Him is to set oneself above his Lord. The way to happiness is implicit obedience to the Lord. Obedience to the Lord proceeds from love for Him.

January 27

Peter's Denial

Mark 14:27-31, 54, 66-72

Golden Text:—Wherefore let him that

thinketh he standeth take heed lest he fall.
—I Corinthians 10:12.

A better statement of the subject would be "Peter's Downfall." It is to be remembered that Peter had fellowship with God. It was but a short time before that he had such intimacy with God as to receive the revelation of the messiahship of Jesus. From the height of fellowship with God which Peter enjoyed when he confessed that Jesus was the Messiah, in Matthew 16, to the depth of emphasizing a lie by means of foul oaths is a long way, but the steps were quickly taken, for the time was short. In order to grasp the real secret of Peter's backsliding we must sweep into view Mark 14:27-72. His backsliding began when he refused to hear about the Cross, and ended when he with a foul oath declared, "I know not this man." When the disciples would no longer hear Christ's message about the Cross they not only ceased to grow in

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knowledge but they began to deteriorate in moral discernment and were exposed to the possibility of the shameful denial of their Lord as it expressed itself in Peter, their leader. The presentation of this lesson should be done in such a way as to be a solemn warning to Christians today. In order that we may be saved from such a fall, let us study carefully the steps in Peter's backsliding.

I. Over-weening Self-confidence (vv. 29-31).

Jesus had issued a solemn warning, even a prophecy, of the backsliding of all the disciples. Peter's unwillingness to face the cross alienated him from Jesus, and when apprised of the fact that the disciples would all forsake Jesus, Peter declared that Jesus was mistaken. He protested, "although all shall be offended, yet will not I." Our condition is most perilous when we are most sure of our safety. "Let him that thinketh he standeth take heed lest he fall." The nearer one is to the Lord the more keenly conscious he is of his weakness. The confidence in Christ's ability to keep His own is to be distinguished from the self-confidence which boasts in the energy of the flesh.

II. Sleeping at the Post of Duty (vv. 32-37).

Peter and two others were privileged to be near to Jesus in the hour of His anguish. The favored three were commanded to watch, but in one short hour the very one who was so confident of his self-sufficiency, had fallen asleep instead of watching. The only way to escape from backsliding is to watch. The one who is filled with self-sufficiency will not be careful to watch. The one that over-rates himself under-rates the power of the Devil. Under-rating the power of the Devil results in failure to watch.

III. Neglect of Prayer (vv. 38).

The legitimate inference from the Lord's words, "Watch and pray," is that He had commanded them to pray as well as to watch. The reason there is so little prayer on the part of Christians is due to the fact that there is a lack of the sense of need of God's help. Conscious weakness is a powerful incentive to prayer.

IV. Service in the Energy of the Flesh (v. 47).

When they came to arrest Jesus, Peter took a sword and cut off an ear of the servant of the high priest (John 18:10). He was zealous for the Lord, but it was zeal without knowledge. He was now trying to make up in outward service his conscious lack of communion with his Lord. Even in his outward zeal for his Lord he made a bungling job. If he had been in downright earnest he would have cut off the man's head instead of his ear. This is characteristic of much of the service rendered today by Christians. The very blunder of Peter's made it necessary for the Lord to turn aside to heal the ear of Malchus.

V. Following Jesus Afar Off (v. 54).

Christ's rebuke for taking the sword and the awkward position in which Peter's act had placed him, caused him to follow Jesus

afar off. This rebuke widened the breach between Peter and his Lord. Following Jesus afar off got him into further trouble. Following Jesus at a distance always issues in further difficulty.

VI. Seeking Comfort among the Lord's Enemies (v. 67).

This fire was built by those who had come unsympathetically to witness the trial and even to mock in this tragic hour. For Christ's disciples to warm themselves at the enemies' fire, to get comfort from the things prepared for the satisfaction of His enemies, is sinful. Peter not only tried to get comfort by using that which the enemy had prepared for themselves, but he engaged in conversation with the enemy. This conversation, in turn, betrayed him. They that stood by declared that his speech betrayed him. Many professing Christians are living a life of compromise, even attempting to get pleasure out of the things which the enemies of Christ have prepared for themselves. Outstanding examples may be cited of the theatre, the dance, card playing, etc. Multitudes of professing Christians have grown cold while sitting around the enemies' fire. It would be infinitely better to freeze to death in Gethse-

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STANDARD

SUNDAY SCHOOL LITERATURE AND SUPPLIES

January, 1935

Captain Norman W. Taylor, Presbyterian Missionary in Mexico, at Founder's Week

245

mane than to keep warm around the enemies' fire.

VII. Open Denial (vv. 68-72).

Step by step Peter went downward until the words of a servant girl provoked open and blasphemous denial; this even by one who had said, "If I should die with thee, I will not deny thee in any wise." Peter's trouble began when he shrank from the Cross. It was that shrinking which separated him from contact with his Lord. It should be remembered that there can

be no backsliding until there has been established a position from which to slip. Only the one who has been in touch with the Lord can backslide. Many of the so-called backsliders have never been born again. They have simply returned to their own way. It is what Peter declares to be, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Where do you stand today — in humble dependence upon the keeping power of the Lord, or upon the confidence in your flesh?

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were most strikingly presented by G. Campbell Morgan at the Bible Conference in Northfield in 1898. While the steps in his downfall constitute a vital warning, it is highly stimulating to note the infinite grace of God through Jesus Christ in the way of restoring Peter to the place of privilege and blessing.

I. Christ's Prayer for Peter (Luke 22:31, 32).

Little did Peter realize the testings through which he would be forced to pass, Christ revealed to him that Satan desired to have him to sift as wheat, and informed him that He had already prayed for his abiding faith. We see thus that before Peter fell the Lord began the preparation for his reclamation. How wonderful the grace! The Lord knew that soon He would have to announce to him that before the cock crew he would deny Him thrice. Although Satan did most violently sift Peter, his faith did not fail. He, doubtless, became clearly conscious of his own weakness and sin. Perhaps his faith wavered but, in view of Christ's prayer for him, it could not fail.

II. The Look of Jesus (Luke 22: 61, 62).

This look was, doubtless, filled with pity and pain. The Lord was suffering indescribable indignities. He was fully conscious of Peter's warming himself at the enemies' fire and denying his Lord with cursing. His look revealed the heart of God. It was not the look of contempt but pity. It was not the look of pity for Himself but poor Peter. This look brought to Peter the full consciousness of his cowardice and disloyalty and his blasphemous words of denial, while at the same time displaying Christ's love and pity. It brought from Peter most bitter tears. It brought confession of sin. How awful must have been his condition as he went out that night into the darkness, little suspecting that there would be found a way to get back into communion with his Lord.

III. Christ's Message through the Women (Mark 16:7).

The Lord's message was, "Go tell my disciples and Peter." Had the message merely been, "Go tell my disciples," Peter would not have believed himself included. The message indicated that Christ had particular consideration for him and loved him still. What new hope filled Peter's heart as he heard this message from the risen Lord is seen in his words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). The meaning of the resurrection is now clear to him. His failure to understand the Lord's teaching concerning the resurrection was due to his refusal to listen to the words about the Cross.

IV. A Personal Interview with the Risen Lord (Luke 24:34).

The declaration is here made that the risen Lord had appeared to Simon. The nature of the conversation is hidden in mystery. It may be that the Lord reminded him of his boasting self-confidence, his warming himself at the enemies' fire

and his of His Cross v means (Luke 2

V. Love (

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January,

Moody Bible Institute Monthly

and his blasphemy, but only to assure him of His unchanging love and that the Cross which he shunned was the very means of covering up his grievous sins (Luke 24:34; cf. John 20:1-10).

V. Peter's Open Confession of Love (John 21:11-17).

The disciples had gone back to their fishing. As they returned weary and hungry, Christ invited them to breakfast. The Lord here not only provided food for them, but a fire for their warmth and comfort. In connection with this ministry of providing food and warmth Jesus, by most skillful questions, induced Peter to confess him three times. A vital step in Peter's restoration was his profession anew of his love for his Lord. What marvelous grace, that the one who had across the fire of the enemy denied his Lord, should now across the fire prepared by the Lord thrice confess his love for his Lord.

VI. His Work Given Back (John 21:17, 18).

Instead of putting poor Peter on probation for six months before giving him anything to do, He immediately brought him back into fellowship with his Lord in service. It was because Peter passed satisfactorily the Lord's examination and the Lord saw from the depths of his heart his real love for Him, that he was permitted to begin his work. This is a vital matter in the restoration of a backslider.

VII. Willingness to Suffer for Christ (John 21:18, 19).

While Peter had now openly confessed Christ and had received at the Lord's hands his work, he needed to be made willing to drink the bitter cup of suffering for his Lord. Jesus made it clear to him that he was to follow his Lord in crucifixion. He was now willing to suffer the shame of the cross for the glory of God. Peter, with the other disciples, later counted it joy that they were counted worthy to suffer (Acts 5:41). It was the Cross of Christ over which Peter blundered. After his restoration his greatest happiness was to suffer for Christ's sake. May the grace of the Lord Jesus Christ in restoring backsliding Peter stimulate every disciple to follow his Lord even to death.

THE CROSS TRIUMPHS OVER SWASTIKA

Adolf Hitler has conceded ignominious defeat on a terrain of his own choosing. Overwhelmed by the resistance of German evangelical Christianity to assaults by "storm troopers of Jesus," the dictator has beaten a hasty retreat and ordered his lieutenants to do likewise. The Protestant Church is to be permitted to worship God as it chooses, instead of being regimented from Nazi headquarters like everything else in Germany. The cross of Christ has triumphed over the pagan swastika.

At the outset of his regime Hitler undertook to make German Protestantism a subdivision of the Nazi party. In order to make room for personal favorites and party wheelhorses, he ousted ecclesiastical officials chosen by the churchmen themselves. For a time it seemed as though the Church would succumb to Nazi control, as

the press, radio, trade unions, big business, judiciary and all other German institutions had bowed to armed force, but the spiritual heirs of Luther and Zwingli proved to be made of sterner stuff. They rebelled against Nazi appropriations of all the important Church offices, against Nazi attempts to drive from the Church communicants of Jewish blood, against drill-squad regulations commanding all pastors within the reich to preach from the same text and sing the same hymn at given hours. Above all they refused to let Aryan racial fanatics purge their faith of its ancient Scripture and even its God because of Jewish associations, or to accept Odin, Thor, Balder and Hitler as the new deities.

Showing a moral courage displayed by no other elements in German life—though the Catholics have indicated that they are prepared to resist Nazi invasions of their spiritual rights with equal determination, should occasion arise—the evangelical Christians risked property, position and personal liberty for their convictions—and won. All the might of the brown-shirt movement backed up by the power of the German state could not overcome them.—*Chicago Daily News.*

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"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

3. *Its Ideal.*

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

4. *Its Hope.*

"Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).—*The Christian.*

PIVOT POINTS OF

Hebrews 13:20, 21

1. *The Proclamation of Peace*—"Now the God of peace."

2. *The Proclamation of Power*—"that brought again from the dead our Lord Jesus."

3. *The Proclamation of Protection*—"that great shepherd of the sheep."

4. *The Proclamation of Penalty*—"through the blood of the everlasting covenant."

5. *The Proclamation of Perfection*—"make you perfect in every good work to do his will."

6. *The Proclamation of Pleasure*—"working in you that which is wellpleasing in his sight, through Jesus Christ."

7. *The Proclamation of Praise*—"to whom be glory for ever and ever. Amen."—Arnold Carl Westphal.

PAUL'S LAST MESSAGE

II Timothy 1

I. The Believer's Sentiment.

1. The intimacy of love (v. 2).
2. The prayer of love (v. 3).
3. The longing of love (v. 4).

II. The Believer's Resources.

1. Faith (v. 5).
2. Gift of God (v. 6).
3. The spirit of power, etc. (v. 7).
4. Testimony (v. 8).
5. Afflictions of the gospel (v. 8).

III. The Believer's Appointment.

Appointed a preacher (v. 11).

1. Saved (v. 9).
2. Called (v. 9).
according to His purpose
in Christ Jesus
before creation
3. Confirmed (v. 10).
by Christ's appearing
by abolition of death
by resurrection
4. Appointed (v. 11).
apostle
preacher
teacher

—J. W. Davis.

NEW THINGS

Revelation 21:5

1. New birth (John 3:3).
2. New creature (II Cor. 5:17).
3. New song (Ps. 40:3).
4. New life (Col. 3:3).
5. New name (Rev. 2:17).
6. New body (Phil. 3:20-21).
7. New home (John 14:2).—Elias Christian Goehle.

PAUL'S MINISTRY AT EPHEBUS

Acts 20

1. A Wise Ministry (vv. 18, 19).
2. A Weeping Ministry (v. 19).
3. A Working Ministry (vv. 20, 21).
4. A Watchful Ministry (vv. 24-27).
5. A Warning Ministry (vv. 28-31).
6. A Word-filled Ministry (v. 32).
7. A Well-rounded Ministry (vv. 34, 35).—Ezra S. Gerig.

THE GRACE OF LIBERALITY

Introduction: The question of money and giving is under two departments in Scripture. In the Gospels it is called "stewardship." In the Epistles it is called "the grace of liberality" (II Cor. 8:1-9, 15). Either subject has to do with the Christian's responsibility in giving. Stewardship may be larger in scope, though liberality is a result of grace.

I. The Acquiring of Money.

1. To one end, the glory of God (I Cor. 10:31).
2. All are called upon to work (Gen. 3:19; II Thess. 3:10-12).
3. God will provide (Phil. 4:19; Heb. 13:5; Eph. 4:28).

II. The Possessing of Money.

All of our goods and money to be at God's disposal (I Tim. 6:6-12, 17-19).

III. The Dispensing of Money.

1. We are to be given over to God first (II Cor. 8:5; I Cor. 6:20).
2. Under His guidance and direction (I Cor. 7:20-24).

IV. Christian Giving under Grace.

1. Christ the pattern (I Tim. 2:6).
2. Out of poverty (II Cor. 8:9).
3. Hilariously (II Cor. 9:7; Luke 6:38).
4. Themselves (II Cor. 8:5).
5. Systematically (I Cor. 16:2).
 - a. Regularly.
 - b. Universally.
 - c. Proportionately.
 - d. Spontaneously.
 - e. What they had in store.
6. God sustains the giver (II Cor. 9:8-10).
7. True riches are from God (Rev. 3:18; II Cor. 8:9; James 2:5; Eph. 1:7, 3:16).

Conclusion: The burden is not to be upon one or two, or upon the rich, but upon all.
—Simon E. Forsberg.

BOUNDLESS GRACE

Psalm 103:1-5

1. Who Forgiveth all thine iniquities.
2. Who Healeth all thy diseases.
3. Who Redeemeth thy life from destruction.
4. Who Crowneth thee with countless blessings.
5. Who Satisfieth thy mouth with good things.—Neil Pease.

THE JOY OF THE LORD JESUS

1. In anticipation (Prov. 8:31).
2. In obeying the Father (Ps. 40:8).
3. In resurrection (Ps. 16:11).
4. In revealing Himself (Luke 10:21).
5. In His saints (Ps. 16:3).
6. In His people's obedience (John 14:21).
7. In presenting His people (Jude 24).—William J. Morrison.

BEGINNING THE NEW YEAR RIGHT

The beginning of months—Exodus 12:2

1. Let us begin the year with solemn reflection. The season reminds us of the past—the irrevocable past. Another year of our "few years" is gone.

2. Let us begin the year with self-inspection. Looking within we see sins unrepented; resolutions made but, alas, broken; opportunities unimproved and talents left unemployed.

3. Let us begin the year with a new consecration. Shall our prayer be, "Lord, what wilt thou have me do?" And may our vows find expression in the lines of Frances Ridley Havergal, "Take my life, and let it be consecrated, Lord, to Thee."

THE OLD AND THE NEW

Old things are passed away; behold all things are become new (II Cor. 5:7).

Introduction: The old year passing; the new year in view. Meditate upon both the old and the new things, as revealed in God's Word.

1. Old nature—corrupt (Rom. 7:18).
New nature—divine (II Pet. 1:4).
2. Old mind—enmity (Rom. 8:7).
New mind—heavenly (Col. 3:2, R.V.).
3. Old heart—stony (Ezek. 36:26).
New heart—tender (Ezek. 36:26).
4. Old way—destructive (Matt. 7:13).
New way—living (Matt. 7:14).
5. Old desires—worldly (I John 2:15, 16).
New desires—godly (Col. 3:1).
6. Old body—perisheth (II Cor. 4:16).
New body—glorified (Phil. 3:21).
7. Old creation—groaneth (Rom. 8:22).
New creation—rejoiceth (Rom. 8:21, R.V.).

Conclusion: God's eternal purpose declared, "Behold, I make all things new" (Rev. 21:1-5).—N. H. Camp.

The life of fellowship with God cannot be built up in a day.—F. B. Meyer.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

The New President of the Institute Will Preside at the Conference Sessions

GOD'S GREAT BLESSINGS FOR HIS PEOPLE

1. Great goodness (Ps. 31:19).
2. Great kindness (Joel 2:13).
3. Great mercy (Ps. 103:11).
4. Great grace (Acts 4:33).
5. Great peace (Ps. 119:165).
6. Great love (Eph. 2:4).
7. Great faithfulness (Lam. 3:23).—G. W. Bunce, in *The Witness*.

ANGER

Proverbs 15:1

I. Some of the Effects of Anger.

1. It kept Moses out of the Promised Land (Num. 20:10-12).
2. Almost kept Naaman the Syrian from getting healed (II Kings 5:11, 12).
3. Made Cain refuse to come to God in His way (Gen. 4:6, 7).
4. Destroyed many Ephraimites (Judg. 12:1-6).
5. Made Baalam act foolishly (Num. 22:27-29).
6. Made Uzziah a leper (II Chron. 26:19).
7. Made Ahab commit murder (I Kings 21:1-16).

II. What Refusing to Get Angry Did.

1. Saved Gideon much trouble (Judg. 8:1-3).
2. Got Isaac honor (Gen. 26:6-32).
3. Hannah was able to make her petition better (I Sam. 1:12-16).
4. Kept David from killing his enemy (II Sam. 16:9-14).
5. Saved Saul from doing a rash thing (I Sam. 11:13).
6. Made Hezekiah do a wise thing (Isa. 36:21).—Ed. F. Rice.

PERSONAL SALVATION

Luke 15:11-32

I. What Must I Not Do to Be Saved?

1. You must not expect God to do what He expects you to do. (Illustration: Picture prodigal expecting father to bring robe and ring into the hog pen; picture prodigal whitewashing pen, tying pink ribbons on hogs, etc.)
2. God cannot do your repenting for you (Acts 17:30).
3. You must not wait until you feel like it.
4. You must not expect a more opportune time. Felix never found a convenient season.
5. You must not try another way (John 14:6).
6. You must not heed what others do or say; they cannot shield you in the judgment (Acts 17:31; Rom. 14:12).
7. You must not delay (II Cor. 6:2).

II. What Must I Do to Be Saved?

1. Repent—forsake the hogs (Prov. 28:13).
 - a. You must have a knowledge of your sin (Isa. 53:6).
 - b. You must have a knowledge of God's grace (Eph. 2:5, 8).
2. You must believe the gospel (I Cor. 15:1-4; Rom. 1:16).
3. You must act upon your faith—"I will arise and go to my Father."
4. You must be born from above (John 3:3).—Albert S. Reitz.

January, 1935

WORK

Proverbs 14:23

Work that is well done is owned by God, and it is a blessing to the individual who does it, as well as to those benefited by the labor. What has the Bible to say about work?

I. We Must Give to Work—

1. *Faithfulness.*
"The men did the work faithfully" (II Chron. 34:14).
2. *Perseverance.*
"I hate the work of them that turn aside" (Ps. 101:3).
3. *Concentration.*
"In every work that he began . . . he did it with all his heart, and prospered" (II Chron. 31:21).
4. *Steadiness.*
"We exhort . . . that with quietness they work" (II Thess. 3:12).
5. *Willingness.*
"She worketh willingly with her hands" (Prov. 31:13).

II. God Will Give to Us—

1. *His judgment on our work.*
"God shall bring every work into judgment" (Eccl. 12:14).
2. *His co-operation in our work.*
"Work; for I am with you, saith the Lord" (Hag. 2:4).
3. *His reward for our work.*
"Your work shall be rewarded" (II Chron. 15:7).—*The Christian*.

WALKING IN THE LORD

1. "God is truth" (I John 5:20). "Walk in the truth" (II John 4).
2. "God is a Spirit" (John 4:24). "Walk in the Spirit" (Gal. 5:16).
3. "God is love" (I John 4:18). "Walk in love" (Eph. 5:2).
4. "God is light" (I John 1:5). "Walk in the light" (Eph. 5:8).—W. H. P.

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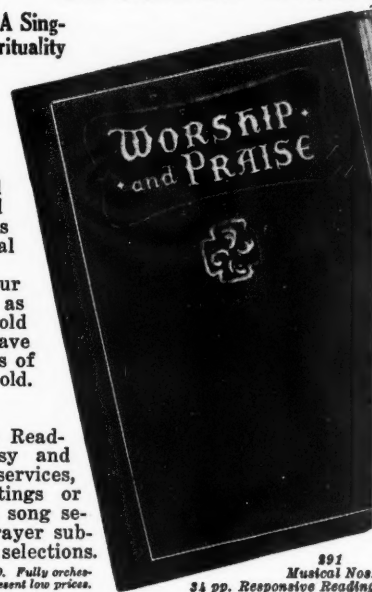
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WHAT IS WORSHIP?

1. Prostration of body:
"Fell on their faces and worshiped God" (Rev. 7:11).
2. Admission of claim:
"Fall down and worship me" (Matt. 4:9).
3. Submission of will:
"She came and worshiped him" (Matt. 15:25).
4. Adoration of heart:
"Held him by the feet, and worshiped him" (Matt. 28:9).
5. Ascription of praise:
"Worshiped God . . . saying, Amen; Alleluia" (Rev. 19:4).
6. Consecration of gifts:
"Worshiped him . . . presented* unto him gifts" (Matt. 2:11).
7. Intercession of reverence:
"Worshiped him and desiring a certain thing of him" (Matt. 20-20).

—F. E. Marsh.

*The word "presented" is rendered "offer" nineteen times in Hebrews (see 8:3).

A NEW YEAR PRAYER

What is my wish for this New Year?
What is my hope—for the day is here?
More patience, Lord, more faith in Thee—
More true vision Thy will to see.
More submission the whole year through—
More strength, O God, Thy will to do.
More love for those outside the fold—
More grace to tell the story old.

—Mary Holden Willingham, in *Christian Index*.

SEVEN THINGS A BELIEVER HAS ACCORDING TO PHILIPPIANS 4

1. Privilege of prayer to help us (v. 6).
2. Peace of God to keep us (v. 7).
3. Presence of God to accompany us (v. 9).
4. Pattern of others before us (v. 10).
5. Policy of contentment to calm us (v. 11).
6. Power of Christ to strengthen us (v. 13).
7. Promise of God to provide us (v. 19).

—D. L. Moody.

HE TOLD SAMUEL IN HIS EAR

1 Samuel 9:15

There seems to be nothing so necessary for the believer as to have an ear for God, an ear that can hear what God desires to say to him. Eli was out of fellowship with God because he did not make his sons obedient, but like many parents today simply said, "Why do ye such things?" (I Sam. 2:23). To be a child of God by faith in Christ Jesus assures us of life eternal, the forgiveness of sins, and a joint heirship with the Lord Jesus; but this may be our privilege and yet we may fall short in service, in the daily life for God, in our walk with Him, and in the reward He would like to give us at the judgment seat of Christ (I Cor. 3:11-15; Luke 14:14; II John 8; Rev. 22:12). When the Lord Jesus was on earth, and after He returned to heaven, He entreated His redeemed ones to hear what He by His Spirit said unto them; and by His prophets He urged them to lay to heart His words, to set their hearts upon them, and when they received His words it made Him so glad that He told His Father of it (Matt. 11:15; 13:9, 43; seven times in Rev. 2 and 3; Ezek. 3:10, 11; 40:4; Mal. 2:2; John 17:8).

He is looking for whole-hearted people who will receive His words with meekness, hold them fast, rightly divide them, and then hold them forth by word and deed, proclaiming them to others. The holy angels love to do His bidding, but He wants saved men and women to be gospel boards, large print illustrated Bibles, living epistles known and read of all men; walking with Him in full accord as did Enoch, and Noah, and Levi. We must be agreed with Him not only as to His plan of redemption for sinners, but also as to His purpose in this present evil age, and what He will do when He shall send Jesus Christ again to set up His long-delayed kingdom of righteousness and peace on earth, and that the winning of the world to Christ will not be in this present evil age by the Church, but in the next age through a saved Israel.—D. M. S., in *Episcopal Recorder*.

God's promises are ever on the ascending scale.—F. B. Meyer.

God wants our life to be a song (Ps. 100:2).—J. R. Miller.

Moody Bible Institute Monthly

A Bolshevik Was Saved by Grace

George Alexandrowich Solomon, a Russian Diplomat and outstanding Revolutionary, filled for years responsible positions as representative of the Red Republic; friend of Krassin, close to Lenin, Trotsky, Litwinoff, and others; he has written his memoirs and sad experiences. After he had severed his connections with the Reds he became a true Christian. His conscience forced him to tell the whole story.

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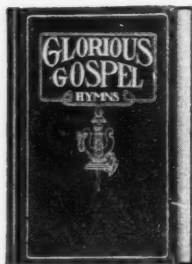
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Evangelistic and Bible Conference Fields

Ernest D. Christle

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Zeoli-McKee Party closed a meeting November 25 in the Curtis Baptist Church, Augusta, Ga., Earl Sheridan, pastor. Great crowds attended and many found Christ.

C. William Harris reports a blessed meeting in November with the First Christian Church, Knoxville, Tenn. There was fine attendance from the start and six came forward the first two evenings. Mr. Harris asks prayers in the interest of his work.

Raymond C. Jostes held a two weeks meeting in October in Dawson, Ill. The blessing of God was felt in the services and 16 gave their lives to the Lord. Many reconsecrations were also recorded. Mr. Jostes' next engagement was in Andrew, Ill., where a gracious time was experienced.

Julius C. McCaslin held meetings in November in the Bates Chapel United Brethren Church near Hardinsburg, Ky., where a great blessing was experienced. Mr. McCaslin also reports 12 conversions and 5 added to the church in Boling, Ky.

Dr. Norman B. Harrison closed a campaign in the Oliver Presbyterian Church, Minneapolis, Minn. It was led by Oscar Lowry with Mr. and Mrs. Raymond O. Nelson in charge of the music. The engagement was for two weeks, but the interest was such that they were constrained to continue a third week, with ever mounting interest. It was remarked that this was the best revival held in Oliver Church since the visit of Dr. Torrey.

The Laumann Party, consisting of L. Brooks and Mrs. Laumann, and Lawrence Wahlen, who have been holding meetings in this country and Canada, had part in the Kingston (Nova Scotia) Bible College Convention. The party had charge of the evening services in which scores were saved. It was necessary to carry the services on three weeks, one week beyond the time the convention closed. The Laumann group is working this winter in Wisconsin and request prayers for the Lord's leadership in their work.

The McCartneysmith Evangelistic Party just closed a two weeks meeting in the Brethren Church, La Paz, Ind.

A. E. Hesketh has conducted meetings this fall in Leonard, Fostoria, Deerfield, and East Goodland, Mich. Many accepted Christ as Saviour. Mr. Hesketh writes, "We were especially encouraged by the number of young people who met the challenge for life service to their Lord."

W. B. and Mrs. Young closed a successful revival November 8 in the Calvary Baptist Church, Reading, Pa., E. A. Piper, pastor. There were approximately 60 definite conversions and 45 who renewed their covenant with Christ. Many young people volunteered for full time service and plan to enter training for the ministry and mission field.

Neil McIntyre, Scotland's blind evangelist, closed a three weeks service November 7 in the Methodist Protestant Church, Conquest, N.Y. These meetings were marked by deep earnestness throughout and were beneficial to all who attended, the result being especially in evidence in the Sunday School. Mr. McIntyre then went to Essex, Ontario, Canada, for a two weeks engagement.

Guy Green held special evangelistic services November 14-25, for the First Presbyterian Church, Harrison, Ark., F. J. Stowe, pastor. Thirty-five persons were received into membership, of whom 26 came by confession of faith. Mr. Green also held a week's meeting November 26 to December 2, in the College Avenue Presbyterian Church, Alton, Ill., Dr. C. E. Goddard, pastor. Thirty-five persons were received into membership.

Guila M. Logue and Muriel C. Smith, of Lancaster, Pa., conducted revival services October 7-28 in W. J. Campbell's Church of York, Pa. The church was revived and eleven confessed conversion. November 4-18 they held a successful campaign at Kinderhook, Pa. Eighteen came to the altar and confessed Christ as their Saviour.

R. C. Haycock closed the Sunday night service November 18 in the United Brethren Church, Morocco, Ind., with ten at the altar of prayer. On November 25 he was the guest speaker in the Sheldon, Ill., United Brethren Church, speaking in the morning, afternoon, and evening services. The audiences responded with great interest.

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The Harry Vom Bruch Evangelistic Party conducted a stirring revival in November in the Baptist Church, Shafter, Calif. The town skating rink seating about 600 was crowded nightly. There were 97 who received Christ as their Saviour in response to the first invitation after a message on the "Plan of Salvation." The superintendent of the high school followed the cheer leader and captain of the foot ball team to the front. C. C. Vangorkem, the pastor, writes, "A meeting like this is surely refreshing, and Shafter is thanking God for an old time revival."

O. G. Lewis, Grand View, Iowa, assisted L. P. Cassel, pastor of the Baptist Tabernacle, Des Moines, Iowa, in a two weeks campaign in October. On November 5 Mr. Lewis returned to Des Moines for another two weeks meeting in the Bethany Baptist Church. Mr. Lewis illustrates various gospel songs by painting their scenery as he sings them. This is a unique and attractive feature.

Hyman J. Appelman reports a two weeks meeting in the Forest Avenue Baptist Church, Dallas, Tex., resulting in 98 additions and many conversions. Mr. Appelman also held a two weeks engagement in Milford, Tex., where 46 new members were added to the various churches. Mr. Appelman solicits the prayers of the brethren.

O. W. and Mrs. Stucky closed a two weeks campaign November 25, in the First Baptist Church, Dearborn, Mich. Mr. Stucky says, "The interest grew from the first night, and we had the joy of seeing 101 take a definite stand for the Lord in salvation. A real interest was shown in the carrying and reading of the Word. The Bibles present in the first service were only 66, but the number increased nightly until the high mark of

148 was reached. A total of 9,410 chapters was read by the congregation."

Joseph T. Larson closed a two weeks series October 22 in the Union Church, Maple Plain, Minn. Good results were recorded. A recital in song was given the closing Monday. Mr. Larson also held meetings October 28 to November 11 in the Baptist Church, Cadillac, Mich. Nine came for salvation or restoration, and Christians were edified by the Bible teaching.

George T. Stephens and E. Powell Lee closed a series of special meetings November 18 with a group of the churches in the East End, Detroit, Mich. Reports indicate a growing revival spirit and renewed interest in all phases of church work. Prayer services have increased 400 to 500 per cent in attendance and a new interest awakened in Bible study. More than 300 people, including many adults, are listed as converts during the meetings which lasted for a month. One Bible class planned to take a correspondence course from the Moody Bible Institute as a result of the meetings. The Stephens Party opened a campaign at the London Gospel Tabernacle, London, Ont., Canada, following the Detroit meetings.

Peter and Mrs. Thomas conducted a three weeks campaign in November in the Adams County First Baptist Church, Corning, Iowa, where M. R. Shanks is pastor. Mr. Thomas writes, "We had wonderful prayer meetings each morning when a goodly number of God's people met to pray for the unsaved of this community. The services were well attended; many nights the church was crowded to its utmost capacity. There was real conviction, resulting in a harvest of souls."

Sylvester Sanford reports a two weeks campaign in November in Deep Creek, Wash., where 20 bowed at the altar for prayer and repentance. The series was a blessing to the community. A union meeting of United Brethren churches in Spokane was held Sunday night, November 11. There were 50 consecrations, and 15 more were saved.

The Annual National Convention of Evangelists and Christian Workers will convene December 30 to January 6, in the Moody Memorial Church, Chicago. This is one of the most beautiful churches in America, seating 5,000 people, and was erected at a cost of \$1,500,000 in memory of the world famous evangelist, Dwight L. Moody. The convention will bring together on one platform some of the most successful and outstanding evangelists, Bible teachers and gospel song directors of the nation. It is under the auspices of the Interdenominational Evangelistic Association of Winona Lake, Ind. The program will be a strong one and sessions open to the public will be held each morning at 9:30, each afternoon at 2:30, and each evening at 7:30. Among the speakers and singers who will be heard, are Billy Sunday, Harry Vom Bruch, Gipsy Smith, Jr., Charles Weigle, Roy L. Brown, Charles L. Goodell, H. A. Ironside, Homer Rodeheaver, Walter MacDonald, George Dibble, and others of wide reputation. Hotel Plaza, Clark and North Avenue, will be the convention headquarters. Special rates have been arranged for all who attend.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE



Harry McCormick

Lintz conducted an evangelistic meeting in the Riverside Baptist Church of Buffalo, N.Y., October 28 to November 11. He reported 118 professed conversions; over 100 consecrations and 16 renewals, and 82 who volunteered for full-time Christian service. The evangelist welcomed 50 former Institute students during the campaign. He addressed two high schools, reaching daily about 1,300 students, and by invitation he and his associates, W. E. King and Hilmore Cedarholm, used the facilities of WEBR and WEBN in radio broadcasts. Mr. King was a former member of the W-M-B-I trio. Pastor H. O. Olney, wrote: "Our church has received the greatest time of reviving that I have known since I became pastor." Mr. Lintz addressed the Institute student body five times recently, both in the Day and Evening schools. On three occasions he brought the message at the breakfast hour. On November 21 he also addressed the students of the Northern Baptist Theological Seminary, Chicago.

Dr. Henry Ostrom assisted the First Baptist Church of Gallipolis, Ohio, November 4-11, in special meetings. Although not designedly evangelistic, yet six persons professed conversion. Pastor George Sagen said: "The people enjoyed Dr. Ostrom greatly. We feel very fortunate in having had him, and know that our church and community have been

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greatly enriched by his ministry." Dr. Ostrom was also one of the speakers at the Bridgeport and Danbury, Conn., conferences.

Dr. John C. Page addressed the Bible conference in Detroit, November 11-16, and the New England conferences at Bridgeport and Danbury, Conn., November 18-25, where his teaching ministry was highly appreciated.

C. E. Putnam reports 40 meetings for Bible study in Lakeland, Auburndale, Florence Villa, and Bartow, Fla., with gratifying results.

Max I. Reich taught the Bible in the Gospel Tabernacle, Norfolk, Neb., October 28-November 2, Paul Berg, pastor; Community Church, Brunswick, Neb., November 4-9, Karl F. Zieman, pastor; Gospel Tabernacle, Fremont, Neb., November 11-16, Raymond Howell, pastor; Bible Hall, Salina, Kan., November 18-23, N. J. Langmade, pastor. At Fremont he utilized the privilege of broadcasting over station WJAG. One pastor wrote: "We have had a very delightful week of meetings with Brother Reich. His ministry of the Word was well received by large audiences. His messages were owned of God and we believe very profitable to our people." On Sunday, November 25, he filled a return engagement for the Scripture League of Evanston, Ill.

Dr. W. P. White filled engagements November 11-25, in the First Presbyterian and First Christian Churches, Yakima, Wash. He then began meetings in the First Brethren Church of Sunnyside, Wash., which closed December 2.

Interdenominational Bible Conferences were conducted in November in Detroit, Mich., Bridgeport, and Danbury, Conn. In the Detroit conference November 11-16, in Temple Baptist Church, the speakers were Dr. Gray, Dr. Page, and Dr. Calvin B. Weller, minister of the Second Baptist Church, Little Rock, Ark. The conference song leader was Lee Lewis. The Bridgeport Conference, November 18-21, was held in the First Presbyterian Church, Dr. Alexander Alison, Jr., pastor. In Danbury, Conn., November 22-25, afternoon sessions of the conference were conducted in the First Methodist Episcopal Church, H. M. Hancock, pastor. The evening sessions were in the First Baptist Church, Leonard Clayton, pastor. The speakers in these New England conferences were Dr. Houghton, Dr. Page, and Dr. Ostrom. The addresses included the interpretation of prophecy, the defense of the faith, and the evangelistic appeal. At Bridgeport 10 persons accepted Christ as their Saviour.

PHILADELPHIA BIBLE CONFERENCE

This conference was held, as during the previous two or three years, in the North Central Broad Street Presbyterian Church, Rev. Merrill T. MacPherson, pastor. It was set up by Mr. Ray E. Bomboy, representing the Extension Department, and was participated in by Dr. Gray and Rev. William Evans, D.D. Mr. and Mrs. MacPherson conducted the musical part of the program, assisted by the organist and church

choir, the Graham sisters, and Dr. and Mrs. Clark. In addition to afternoon and evening services in the conference church, noon meetings were held downtown in the Arch Street M. E. Church, Drs. Gray and Evans alternating as speakers, and Mr. Charles A. Burkett leading the singing. Dr. Gray also broadcast a message to shut-ins over Station WLIT, covering some eighteen or twenty hospitals, and Dr. Evans made a brief address at a luncheon of Philadelphia business men which included the Gideons and the Pocket Testament League. On Thursday evening the Institute Alumni gave a banquet at which about 150 were present, and brief addresses were made by Dr. Gray and Rev. A. G. Annette, President of the Alumni Association. The weather throughout the week favored a large attendance at all the gatherings, at some of which the power of the Holy Spirit was markedly present and souls were saved.

FUTURE ENGAGEMENTS

Harry O. Anderson—Jan. 6-20, Los Angeles, Calif.; Jan. 27-Feb. 10, Los Angeles, Calif.; Feb. 17-Mar. 3, Calexico, Calif.; Mar. 10-24, San Diego, Calif.; Mar. 31-Apr. 14, Van Nuys, Calif.; Apr. 21-May 5, Long Beach, Calif.; June, Oxnard, Calif.; October, North Hollywood, Calif.
"The Bonney Workers"—Jan. 6-29, Harrisburg, Ill.; Feb. 3-19, Roaring Spring, Pa.
K. L. Finley—January, Collinsville, Ill.
C. William Harris—Dec. 9-23, Lansing, Mich.,

Jan. 6-27, Oneida, N. Y.; February, Scranton, Pa.; March, Wilkes Barre, Pa.
Oscar Lowry—Dec. 30-Jan. 12, Utica, Ill.
Guila Logue and Muriel Smith—Dec. 31-Jan. 13, Hazleton, Pa.; Jan. 15-Feb. 3, Lavelle, Pa.; Feb. 6-24, Millersburg, Pa.; Feb. 26-Mar. 10, Pine Grove, Pa.; Mar. 17-31, Steelton, Pa.
J. C. McCaslin—Dec. 5-23, Tate, Ky.; Jan. 2-20, Hardinsburg, Ky.
Sara C. Palmer—Jan. 6-27, Scranton, Pa.
W. E. Pietsch—Jan. 2-25, Fillmore, Calif.; Jan. 27-Feb. 17, Long Beach, Calif.; Feb. 17-Mar. 1, Brownwood, Tex.; Mar. 3-15, Altoona, Pa.; Mar. 17-Apr. 7, Atlanta, Ga.; Apr. 8-14, Washington, D. C.; Apr. 15-30, Philadelphia, Pa.
F. E. Rueckert—Jan. 6-27, Clayton, Mich.; Feb. 3-24, Cuba, Ill.; Mar. 3-24, Canton, Ill.; Mar. 31-Apr. 21, Chicago, Ill.
Sylvester Sanford—Dec. 10-23, Vancouver, Wash.; Dec. 30-Jan. 13, The Dalles, Ore.; Jan. 14-27, Philomath, Ore.; Jan. 28-Feb. 11, Hazel Green, Ore.; Feb. 12-25, Hopewell, Ore.; Feb. 26-Mar. 10, Tullahoma, Ore.; Mar. 11-24, Marion, Wash.; Mar. 25-Apr. 7, Blanchard, Wash.; Apr. 8-21, Everett, Wash.; Apr. 22-May 5, Amboy, Wash.
Gipsy Smith, Jr.—Dec. 19-31, Noank, Conn.; Jan. 6-20, Tulsa, Okla.; Jan. 27-Feb. 10, Montgomery, Ala.; Feb. 17-Mar. 3, Huntsville, Ala.; Mar. 10-24, Little Rock, Ark.; Mar. 31-Apr. 14, Shreveport, La.; Apr. 21-May 5, Crewe, Va.; May 12-26, Canton, Ga.
O. W. Stucky—Dec. 11-23, Wyandotte, Mich.; Dec. 30-Jan. 20, Brown City, Mich.; Feb. 10-24, Decatur, Ill.; Feb. 27-Mar. 10, Wyandotte, Mich.; Apr. 7-21, Detroit, Mich.
J. W. Troy—Dec. 30-Jan. 6, Chicago; Jan. 6-Feb. 11, Philadelphia, Pa.
Zeoli-McKee—Jan. 6-20, Evansville, Ind.; Jan. 27-Feb. 10, Charleston, W. Va.; Feb. 17-Mar. 3, Florida; Mar. 10-24, Brownwood, Tex.; Apr. 7-21, Fargo, N. Dak.; Apr. 28-May 12, Grand Rapids, Mich.; May 19-June 2, Toledo, Ohio.
Harry W. Vom Bruch Party—Dec. 30, Chicago; Jan. 6, Berne, Ind.; Jan. 28, Binghamton, N. Y.

Special Notice

THE FEBRUARY ISSUE WILL CONTAIN

British-Israelism or The Lost Ten Tribes

An article, by the Editor-in-Chief of the MOODY MONTHLY written in response to the many requests that he write on this timely and significant subject.

Other articles of special note will be

D. L. Moody on Future Retribution. A reprint of D. L. Moody's great sermon on "Son, Remember."

History of D. L. Moody's Meetings in Kinsman.

Modern Prophets and Bible Prophets, by Rev. H. E. Ostrom, D.D.

What Constitutes a Fundamentalist, by Rev. Harry E. Safford, Boston.

"The Great Words of Conversion" is the second in the series on Salvation by Rev. Oswald J. Smith, Toronto.

"John Wesley on the Rostrum," the second in the biographical series by Miss Gary.

Supply your friends with this February Issue. Let it be the first of an 8 months' trial subscription for \$1.00. These 8 months will include the addresses given at Founder's Week Conference.

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MOODY MONTHLY

163 Institute Place

Chicago, Ill.

January, 1935

Herbert Lockyer, of Liverpool, Speaks Daily During Founder's Week

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Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Teaching and Preaching That Counts, by James M. Gray, D.D.

Dr. Gray has never written a book just for the sake of writing one, but always has had something to say to the Christian public and especially to Christian preachers which he has felt it a duty to say. The urge has been upon him to write. This was never more true than in the present instance where he seizes the opportunity to press upon Christian teachers and especially ministers of Christ, the high duty and privilege of making the exposition of Scripture the staple of their messages. The book is replete with examples of the art and establishes the point made in the Foreword, that there is "more than one way of expository preaching." It contains examples historical, devotional, and didactic, but in almost every instance the method is expository.

There is much variety in the book as indicated in its three parts, "New Testament Themes," "Old Testament Themes," and "Times and Seasons." Anti-Semitism receives a body blow in the chapter, "The Importance of the Jew in the World"; national affairs are dealt with in "The Christian and Civic Government"; prophecy has attention in "The Distinction between the Kingdom and the Church," and miracles are not overlooked as noted in the interesting treatment of Joshua's long day as it is called, or "When the Sun and Moon Stood Still."

153 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.50. C. H. B.

Nations in Commotion, by Roy Talmage Brumbaugh, D.D.

The secondary title is "Rome Revived." This is a book of sermons. The other four are: Wine, Women and Song; The Fact of Christ's Second Coming; Seeing the Invisible; and, The Great Red Dragon. All are scriptural, strong, and striking. The readers will find them all helpful.

79 pages. 7 1/4 x 5 inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. G. S.

Jerusalem in History and Prophecy, by Edward A. Marshall, Ph.D., D.D., and Mrs. E. A. Marshall, B.A.E.

This booklet is based on notes gathered through twenty-five years of research work, and is designed to create a Bible interest in the city of Jerusalem. Since Jerusalem is coming increasingly into the limelight, and since many prophecies concerning the city remain to be fulfilled, it would be well to know more about it. The amount of condensed information presented in this brief compass is amazing. Nothing seems to have been overlooked. It also contains a helpful map, which should be frequently consulted.

40 pages. 7 3/4 x 5 1/2 inches. The Tract Evangel Society, Kalamazoo, Mich. 25 cents. G. S.

Modernism Cross-Examined; Evolution Cross-Examined, by David Simpson.

These two paper-bound booklets seek to set forth and to expose the false positions of these two heresies by the question and answer method. This method has the advantage of being specific, which is an aid to the focusing of attention on a single fact or argument at a time. Since both question and answer are stated by the author, the material has the advantage of a controlled and orderly arrangement. The positions and beliefs of both Modernism and evolution are fairly well stated and satisfactorily answered. The compact form of these two booklets make their material readily available. They are well adapted for young people of high school age.

48 and 44 pages. 8 x 5 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 35 cents each. G. S.

Bible Light on Everyday Problems, by Marie Lemoine Harrison.

The author was a seeker for light and guidance as various problems had to be met in the school of experience. She made the discovery for herself that the Bible is God's guide-book for His children. Hence, the volume before us presents much Scripture. Chief divisions include Everyday Needs, Everyday Duties, and several others under which are numerous subtopics. Comments are of the understanding and sympathetic kind, and the book will repay both ownership and use.

248 pages. 7 3/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$2.35. W. M. R.

The Minister's Week-Day Manual, by G. B. F. Hallock, M.A., D.D.

For nine years Dr. Hallock has been preparing *Doran's Minister's Manual*, but this is the first appearance of the *Week-Day Manual*. By ministers who must appear before the multitudinous organizations this book will be welcomed. Not only does the book contain pertinent illustrations, but a brief history of clubs and fraternal organizations. In calling attention to this publication the present reviewer does not give endorsement to these many organizations. It may be seriously questioned as to whether many ministers are not dissipating their time and energy with these movements, which may be good in themselves, and thus limiting themselves as to the ministry unto which God has called them.

284 pages. 6 x 9 inches. Harper and Brothers, New York. \$2.00. P. B. F.

Youth and the Christ Way, by J. A. Huffman, D.D.

Professor Huffman is both a Bible student and an archaeologist and has written on these subjects, but this book dedicated to the great host of youth, will probably be his greatest contribution toward meeting the needs of the day. American youth, he believes, is both misunderstood and neglected, and in these chapters he sets forth some of the great responsibilities, as well as the opportunities, of those who will give their attention to the adolescent age. He tells that of those who reach the age of twenty-three without making any profession of religion, only two out of one hundred will ever do so, and illustrates the real situation in America as it pertains to young people's religion, by the story of Redemption Point in the upper Niagara River. The fact that he came to see that Redemption Point, not only in the Niagara River but in human life, is so much further up the stream than most people imagine, gave him a changed emphasis upon his religious effort, and led him to devote the major part of his time and energy to young life where redemption was more likely.

156 pages. 7 1/4 x 5 inches. Standard Press, Marion, Ind. \$1.00. C. H. B.

A System of General Ethics, by Leander S. Keyser, A.M., D.D.

This is the fourth edition, well revised, of this excellent textbook prepared by one whose long experience in the classroom as well as the study, has given him recognition as an authority on this subject. We rejoice in this day, when ethics rather than the teaching of the Word of God is substituted in many a sermon and Sunday School lesson, that we can have the viewpoint of an author so loyal to the Word of God. Instead of repudiating the study of ethics because it has usurped the rightful place of the Bible, we need to have a better understanding of the Christian viewpoint of this important subject, which is so ably set forth in this textbook.

236 pages. 7 3/4 x 5 1/4 inches. Lutheran Literary Board, Burlington, Iowa. \$2.25. C. H. B.

The Gist of the Lesson for 1935, by R. A. Torrey, D.D.

This familiar pocket compendium of Sunday School lesson wisdom, prepared for so many years by the late Dr. Torrey, still bears his name in its thirty-sixth year because of the abundance of Scripture exposition prepared by him before his death. The publishers vouch for the authenticity of materials presented. The book offers no changes in form or plan, the same cozy vest pocket companion. 162 pages. 5 1/2 x 2 3/4 inches. Fleming H. Revell Company, New York. 35 cents. W. M. R.

In the Cloudy and Dark Day, by George Halley Knight, D.D.

The author was born a hundred years ago and achieved worthy fame in his native Scotland as a minister in the Free Church. Ill health dictated his retirement from the active ministry in 1896, but the years preceding his death in 1917 produced rich literary fruits, among the several books being the one above named. Its subtitle is "God's Messages of Peace to the Weary, the Sorrow-Laden, the Troubled, and the Tried." The pages that follow amply and beautifully fulfill expectations. The twenty chapters bear helpful and significant titles, and the interpretations of life's pains and perplexities are spiritualizing and strengthening. The publishers hold the permission for the American reprint of this beautiful and comforting volume.

190 pages. 7 1/4 x 5 1/4 inches. Augustana Book Concern, Rock Island, Ill. \$1.00. W. M. R.

Caleb Maccabee, by George T. B. Davis.

Here is something quite unique. It is a story of Christ told as by an eyewitness, just as a news reporter would write it. While it is a work of fiction, the various scenes described are based on the facts as given in the inspired Word. It is an attempt to quicken the imagination of readers of the Gospels, enabling them to reconstruct the details of events in Jesus' ministry, to feel the thrill of the tense scenes, and sense the significance of the things which were said and done. Many students of Scripture miss much, if not most, of the significance of what they read, simply because they do not have a mental picture of the background; the events recorded occurred so long ago, in a far away land, and the record is so terse and meager. If only they could get the whole picture, with all its coloring and life, what a difference it would make, and the Bible would become a new book! Mr. Davis has attempted to provide a stimulus for our imaginations. It will be read with absorbing interest.

264 pages. 7 1/4 x 5 inches. The Million Testament Campaign, Philadelphia. Paper 50 cents. In quantities at reduced prices. W. H. H.

The Beloved Physician of Teheran, by Isaac Malek Yonan.

This is the life story of Dr. Sa'eed, the Mohammedan Kurd, who became a Christian, a physician, and one of the most outstanding and beloved personalities in modern Persia. Without question this is one of the most fascinating and thrilling stories we have ever read—and the reviewer has read books not a few. How this phenomenally erudite youth, away in the fastnesses of mountainous Kurdistan, came to know of Jesus Christ, believed in Him, suffered the curses of a fanatical Moslem community, escaped from numerous death plots, and after many trials eventually rose to a place of eminence unheard of for a Christian in that part of the world, is most effectively told by Mr. Yonan who is himself a native Persian Christian. It will come to many readers as a startling revelation how utterly and bitterly a Mohammedan community is fortified against the entrance of Christian truth, and how unrelenting the diabolical hatred toward one of their number who apostasizes by becoming a Christian. The crowning theme of the book is the marvelous and matchless love of Christ, revealed to an isolated young Mullah, and manifest through his transformed life.

117 pages. 7 1/4 x 5 inches. Cokesbury Press, Nashville. \$1.00. W. H. H.

Moody Bible Institute Monthly

George W. Leavell, Missionary in China under the Southern Baptist Board, at Founder's Week

Apolo, the Apostle to the Pygmies, by W. J. W. Roome, F.R.G.S.

Some time ago we noted in these columns *Apolo of the Pygmy Forest and More About Apolo*, by Albert B. Lloyd, many of the photographs of which were supplied by Mr. Roome, the indefatigable traveler in Africa. Like his friend Archdeacon Lloyd, the author covers the essential biographical facts, but also introduces as background material historical data concerning the pygmies, together with a chapter on Pygmy Speech and Thought. He writes from the point of view of one who has visited these interesting little people, and seen Apolo in action among them. Lovers of missionary literature will welcome this additional material.

95 pages. 7½ x 5 inches. Marshall, Morgan and Scott, London. 35 cents. J. R. R.

Aggrey, the African Teacher, by W. J. W. Roome, F.R.G.S.

We have already reviewed in these columns *Aggrey of Africa: A Study in Black and White*, by Edwin W. Smith. This smaller work is written for young readers and proves the ability of the African to rise to the highest position in education and in service for his people. It furnishes as background material data from the Methodist Missionary Society history, which gives the story of the coming of the first missionaries to the Gold Coast, Aggrey's native habitat. Readers who are familiar with *Thomas Birch Freeman, The Son of an African*, by E. Deaville Walker, will recognize the valuable addition of this material for the inspiration of romantic youth.

94 pages. 7½ x 5¼ inches. Marshall, Morgan and Scott, London. 35 cents. J. R. R.

Goro Takagi, Musician, by William Merrell Vorhies, LL.D.

Here is the glowing tribute of an occidental to an oriental friend. Goro Takagi was a Japanese violinist who died at twenty-six after achieving distinction as a musician. He was, moreover, an earnest Christian with high ideals and a singularly pure life. It should be read by musicians for the pleasure which it will give them, and by young men generally for the noble example in the midst of temptation of a life lived on the high plane of honor and duty.

142 pages. 7¾ x 5½ inches. Omi Brotherhood Book Department, Omi-Hachiman, Japan. J. R. R.

Henrietta Soltan, a Woman Who Laughed, by Mildred Cable and Francesca French.

Henrietta Soltan's life and ministry were intimately interwoven with the history of the China Inland Mission. From the early years of that organization she became head of a home for young lady candidates in London, England, and for a long period of years rendered a remarkable ministry in selecting and preparing young ladies for service in China. Coming from a family well known in Britain as Christian leaders and Bible teachers, Henrietta was a woman of unusual character and caliber, not the least of her gifts being along the line of Bible teaching. A host of women, in England, Scotland, China, and elsewhere looked to her as their spiritual mother, and great has been the company of those who have called her name blessed. The title of the book characterizes Miss Soltan as one who laughed—laughed at impossibilities. Her motto was, "With God all things are possible." Here is a real stimulus to faltering faith, and for souls becoming weary in well doing.

240 pages. 7½ x 5 inches. China Inland Mission, Philadelphia. \$1.00. W. H. H.

Our Bible, What's in It? by Arthur W. Kelly.

An admirable handbook for young and old, affording a key to the Bible by means of concise summaries of all its sixty-six books in turn, followed in each case by from twelve to thirty questions designed to stimulate the reader's interest and test his grasp of the subject matter. Most of the answers are given in the final pages with Scripture references, all taken from the American Revised Version.

142 pages. 7½ x 5½ inches. W. A. Wilde Company, Boston. \$1.00. H. E. S.

The Bible in China, by Marshall Broomhall.

With characteristic discernment and enterprise, Mr. Broomhall has prepared a volume of unique interest and work. Much fascinating lore is crowded into a remarkably small compass, and will prove engaging reading to any one with the slightest concern for the carrying out of our Lord's great commission in the land of Sinim. The story of the Bible in China is naturally closely interwoven with the history of the Christian Church, the history of the great Empire of China, and the history of the translation of the Scriptures; all of which is presented in a most intelligible way in this treatise. A very illuminating chapter is devoted to that most remarkable monument, the Nestorian Tablet, which witnesses to the Christian mission carried on in China in the early centuries. Few men are so well qualified for the task of preparing such a volume as is Mr. Broomhall, who for a period of years was himself a missionary in China, and has subsequently spent his best energies in literary and editorial work on behalf of the land to which virtually his whole family circle have devoted their lives. No friend of China missions can afford to be without a copy of a book so valuable, and yet so inexpensive.

190 pages. 7½ x 5 inches. China Inland Mission, Philadelphia. \$1.00. W. H. H.

The Church in the Middle Ages, by F. J. Foakes-Jackson, D.D.

A series of relatively brief books has been prepared to teach boys and girls the main facts concerning the origin and progress of the Christian religion, without excessive detail or dry chronicle, thereby explaining the nature of Christianity as it exists today. The book under review is not closely limited to its subject, but interweaves much history of the middle centuries not generally known even by older readers, all written from the Anglican viewpoint, to be sure. All will find it interesting and readable.

153 pages. 7½ x 5 inches. Macmillan Company, New York. \$1.00. H. E. S.

Reminiscences of Livingstonia, by Robert Laws, C.M.G., M.D., D.D., LL.D.

Those who have read *Laws of Livingstonia*, by W. P. Livingstone, will be thankful for this companion volume from the inspiring pen of the author who died since it was written. It is the record of continuous work in Africa for over fifty-two years.

Dr. Laws went to Lake Nyasa in 1875, and was the first white man to reach the north end fourteen years before a British Protectorate was declared. When he left there were 37 native churches with 15 native pastors and some 33,000 adherents. The single school he had opened in 1875 had expanded into 655 with 26,000 pupils and more than 1,200 teachers. Probably no country in that continent has owed so much to the personality and devotion of an individual, and best of all his work witnessed the undeviating pursuit of an ideal—the preaching of the gospel.

In this book and its companion volume, the reader will probably find the completest record of achievement in the African mission field, running as it does the entire gamut from the pioneer stage among a raw people to a well organized and smoothly running spiritual, industrial, and educational enterprise.

272 pages. 7¼ x 5½ inches. Oliver and Boyd, London. \$1.75. J. R. R.

The World Mission of the Christian Religion, by Wade Crawford Barclay.

The publishers inform us that this book is a candidate for Course V of the Standard Leadership Training Curriculum, and was probably planned to be on a level of the International Council of Religious Education's requirements, and has already been adopted as a required text by several large denominations. Quite obviously it is an exponent of the modern thinking and uses its terminology, as such revealing phrases as "the Christlike God," and "Jesus' experience of God," will indicate. It is a sample of the modernistic instruction in teacher training that the International Council is now requiring the denominations to adopt as "official."

Its twelve chapters give further hints of its orientation. They are, in part, A World

Society; A Christian Basis of Inter-racial, Economic and International Relationships; An Abundant Life for the World's Childhood; A Creative Life for the World's Youth; A Life of Service for Mankind; The Hope of a Christlike World. References and notes for teachers, and an index, follow.

Its *Weltanschauung* is expressed as follows: "The Christian demand is for the inauguration of a new order of international life, the organization of a world family, each member of which will make its own distinct contribution to common need and to the development of all, just as in the beginning of human society long ago the family grew into permanence as a social institution stimulated by the necessity of common effort, mutual help, and co-operative care, in meeting the needs of the young and old, beginning with the need for food" (p. 149).

In connection with the chapter on "The Hope of a Christlike World," the author quotes from page 496 of *The Introduction to the Science of Sociology*, by Park and Burgess, published by the University of Chicago Press, 1921, which, exploiting *socialization*, says, it "sets up as the goal of social effort a world in which conflict, competition, and the externality of individuals, if they do not disappear altogether, will be diminished, so that all men may live together as members of one family." The New Testament idea of the *ecclesia*—the "called-out" assembly—is not here!

301 pages. 7½ x 5¼ inches. Cokesbury Press, Nashville. \$1.25. J. R. R.

World Prospects, by Arno Clemens Gaebelein.

This well-known editor and author has again made the Christian world a debtor to him. Like his other recent volume, *The Conflict of the Ages*, this volume also is most timely. Few are so well qualified to write upon these subjects as this widely-known Bible teacher. *World Prospects* is a prophetic study of the Bible as applied to present-day world conditions and their bearing upon the near future. Only a thorough knowledge of the prophetic portions of Scripture and of the Bible as a whole qualifies one to speak with authority upon such themes as are treated in this book. We heartily recommend it to all Christians, especially to those who are earnestly inquiring into the "things which must shortly come to pass." One does not need to be a scholar, or even a college graduate, to understand what the author sets forth. His use of Scripture is particularly commended. Here is a writer who both knows and believes his Bible, and is able to back up all his statements with a "thus saith the Lord." In view of the critical times in which we are living, and also of impending events which have both special and world significance, this is a book for people to study and then pass on to others.

190 pages. 8 x 5¼ inches. Publication Office, "Our Hope," New York. G. S.

Satan, by Max Wertheimer, Ph.D.

Others have set forth the teachings of the Scriptures about Satan, but this paper bound volume has the advantage of compactness and inexpensiveness. Dr. Wertheimer is a converted rabbi, and also one who has been delivered from the Christian Science delusion. In the present volume are set forth the Bible facts about Satan. His heavenly origin, his sin and fall, his character, his past, present, and future work and career, all are vividly set forth. It is surprising how few Christians are familiar with these facts. In view of Satan's work in the world today, and especially the important part he is to play in the culminating events of this age, every Christian should know about the person and work of Satan.

61 pages. 7¼ x 5¼ inches. Wertheimer Publications, Ada, Ohio. 25 cents. G. S.

Modern Discoveries Which Help Us to Believe, by George McCready Price.

Orthodox Christianity owes a great debt to this Christian geologist for the many excellent texts he has contributed for the confirmation of Bible facts in the realms of science. This latest book has been written to convince friends and enemies alike that there are a great number of objective facts which are on

(Continued on page 259)

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

AN ENSAMPLE TO THE ALUMNI FLOCK

November 23 was announced at the First Baptist Church, Grundy Center, Iowa, as "Moody Day." One hundred letters were sent out to pastors and students who had attended the Institute and lived within reach of Grundy Center. It was announced that Dr. Gray was to be the speaker. Former students came many miles, and from various denominations, to hear the man who, under God, had been such a blessing to them in past days. There was a good attendance at the afternoon session, and in the evening the church was filled. A gospel team under direction of Mr. Rosborough furnished special music for the day and led in the song services. An offering was received for the work of the Institute.

The First Baptist Church, of Grundy Center, thanks God for the Moody Bible Institute and the coming of Dr. Gray on this particular occasion. Former students, "go thou and do likewise." This is what the Alumni Association is attempting to do in every community. Help us! A similar day is planned for January 23, with Dr. Houghton as the speaker.

FELLOWSHIP GROUPS

A season of fellowship was enjoyed by about twenty former students in the Y.M.C.A. building in Fort Wayne, Ind., on Monday evening, October 22. Mrs. Walter Stults (Lena E. Smith '16) presided. A varied and enjoyable program was rendered, including an address by President Annette.

A number of former students met on October 24 in the home of Dr. and Mrs. George Westberg, at Wilkes-Barre, Pa., in order to revive the work of the Alumni group of that region and make plans for the future. Paul Wight, '14, president, found it necessary to resign because of leaving the city, and Maurice Kelley '32, was chosen to succeed him. Katherine Bishop '28, was elected to serve as secretary. Mr. Annette brought an inspirational message.

The Alumni Fellowship of Harrisburg, Pa., met on October 19 in the Otterbein U. B. Church of that city, and had the privilege of hearing Dr. Gray in an address on "The Inspiration of the Scriptures." Charles R. Beittel '17, the president, announced items of an inspiring program given by a number of former students. This is an active group, some 250 former students and friends of the Institute being present on this occasion. A similar meeting is planned for January.

Thirty former students met at the home of John R. Muir '99, and Mrs. Muir, in Wheaton, Ill., on Tuesday evening, No-

vember 13, in the interest of a formal organization of a Wheaton Fellowship. President Annette presented the plan and a committee was named to carry forward the objectives desired. Following an interesting musical program a social hour yielded its blessings.

ALUMNI FELLOWSHIP NEWS

The Chicago Fellowship held a Fall Rally on October 22 in Keith Hall. The president, T. Donald Gately '30, directed an inspirational program of music and messages. John R. Muir '99 spoke briefly. Plans were made for the promotion of Alumni interests in Chicago, and spare-time volunteers were called for, to help advance evangelism in this area. A social time followed the business session.

STUDENTS OF OTHER DAYS

George S. K. Anderson '92, with his congregation, will celebrate on November 11 the fortieth anniversary of the Highland Park Congregational Church, Somerville, Mass., which he founded, and of which he has been the pastor through most of the years, having been recalled to the task a few months since.

Charles H. Larson '18, and Mrs. Larson (Ella Mae Coover '19), laboring under the Bolivian Indian Mission (home office, 113 Fulton St., New York, N.Y.), are getting settled after furlough, in their new field of ministry, Vallegrande, Bolivia, S.A. This is a very lonely, frontier field, and letters from friends will be like the cup of cold water given.

Mrs. Harry J. Baldwin (Elsie L. Denison '14), of Warren, Ohio, was an October visitor at the Institute.

Reginald L. Matthews '32, was ordained to the work of the ministry in July last, and became pastor of the Baptist Church at Wyoming, N.Y. Several former students participated: Howard Keithley '20, with the ordination sermon; Clarence Keen '18, the charge to the church. Other former students were also present. Mrs. Matthews (Grace E. Van De Mar '32) shares in pastoral responsibilities.

Herbert J. Bryce '06, pastor of the First Presbyterian Church, Marquette, Mich., had the privilege on September 22 of laying the corner stone of a beautiful new church structure for which a bequest of upward of \$200,000 was made by a late member of the church. Dedication will be celebrated in May or June.

John H. Cornelius '91, is in the seventh year of a fruitful pastorate with the Methodist Episcopal Church at Sheridan, Mich.

L. A. Kennedy '22, is pastor of the Associated Gospel Church at Winona, Ont., Canada.

G. H. Wertz '22, 705 Lowell Blvd., Denver, Colo., has become pastor of the Barnum Baptist Church of that city, having completed five fruitful years with the First Baptist Church of Brighton, Colo., where a 200 per cent increase in membership was effected during the period.

Ralph Gale Turnbull '25, residing at 18 Lincoln Road, Blackpool, Lancashire, Eng., is pressing on in a Bible teaching ministry at the Baptist Tabernacle, where large and eager congregations are in attendance. He followed Institute training with study at seminary, and received his master's degree from the Edinburgh University in 1931.

William Barkalow '24, and Mrs. Barkalow (E. Maude Ellsworth '24), after serving the Baptist Church of Stanton, Mich., for five years, removed November 1, to Grove City, Pa., for pastoral service with its First Baptist Church.

Alfred Royal Hanson '23, pastor of the First Baptist Church, Plainfield, Ill., led his congregation in celebrating "A Century of Unbroken History" in October. The program covered a week, and former Moody students who took part were Pastors J. R. Humphries '11, W. Hamilton Sinclair '22, Joseph Croft Dent, D.D. '92, Arthur Waechter '05, and Arthur G. Annette '22. Dr. Dent was also the honor speaker at the seventy-fifth anniversary a quarter-century ago.

E. W. Raetz '23, is still associated with the South China Boat Mission at Tung Shan, Canton, China. "Many of these boat people are still without a witness," and he requests prayers for them and this work.

F. A. Geisenheimer '03, made a trip of thirteen hundred miles in October through Wisconsin and Minnesota, and found many ministers and church members happy to receive tracts and Institute printed matter that he distributed along the way.

James M. Duer '97, for more than ten years pastor of the Presbyterian Church of Clinton, Iowa, has relinquished this post of service because of failing health.

Anna S. F. Hennings '12, at the recent Iowa state convention of the Women's Christian Temperance Union, was elected treasurer, and her address for the current year will be, care of W.C.T.U. headquarters, 2416 Kingman Blvd., Des Moines, Iowa.

Lerton B. Jones '17, has been appointed to the pastorate of the First United Brethren Church, Freeport, Ill. He is serving as treasurer of the Illinois Conference of his denomination.

Anna P. Stahr '23, Siguatopeque, Honduras, C.A., reports that the mission has been passing through days of unrest and persecution, but God is blessing and souls are being saved.

Ethel E. Paulson '29, Guatemala City, Guatemala, C.A., tells of communistic disturbances in the city, through which the mission experienced God's care and protection.

Mrs. W. Frank H. Briscoe (Meta Kuehn '17) is enjoying a furlough from her service with the China Inland Mission, and was a visitor at the Institute in October.

Alfred L. Mordine '98, St. Paul, Neb., is doing missionary work in Nebraska for the American Sunday School Union. He visited old Institute haunts recently after an absence of twenty years.

Moody Bible Institute Monthly

Rev. Will H. Houghton, D.D., will bring Messages to the Conference

James Macowan Wilson '05, since resigning the pastorate of the First Baptist Church, of Richland Center, Wis., has found a gracious return to health through the blessing of God, and is now assisting pastors in evangelistic meetings, supplying pulpits, and giving his life story as a lecture. His new address is 302 Van Deusen St., Madison, Wis.

Mrs. O. L. Beeson (Floretta Quein '95), was an October visitor at the Institute, as were also G. H. Alexander '11, and William H. Swann '98. Many former students have been welcomed during the summer.

Thrilling letters have recently been received from missionaries in widely separated fields: Horace D. Murfin '32, and Mrs. Murfin (Ida Green '33), Catol6 do Rocha, Paraiba, Brazil, S.A.; Estella A. Hayes '31, C.I.M., Erhuan, Yunnan, China; Gordon C. McLachlan '29, Mutanda Bridge, P.O. Solwezi, via Ndola, N. Rhodesia, Africa; Otto F. Schoerner '31, Kucheng, (Kitai) Chinese Turkistan, via Berlin Bahnpostamt 4 and Tahcheng.

Headquarters report of the Central American Mission, Dallas, Tex., makes heartening mention of the work done by O. E. Ekstrom '31, San Pedro Sac, Guatemala; Rena Thistleton '30, Amapala, Honduras; and of the return of A. Fern Houser '11, after furlough to her field in Guatemala City.

Ralph Gillam '92, serving his last year as synodical evangelist for the Presbyterian Church, reports from Atlanta, Ga., that in the past ten years he has, by God's blessing, led in the building of 28 churches, dedicated free of debt; organized 9 churches where needed; held revival meetings in nearly 200 churches; preached some 4,000 times, and seen nearly 1,000 souls accept Christ.

Grover C. Prince '18, in five months of ministry with the First Baptist Church, Forrest City, Ark., has welcomed forty-three new members into church fellowship, and completed and moved into a six-room brick veneer parsonage.

Alden G. Biely '24, pastor of the Hebron United Brethren Church, Lebanon, Pa., has been appointed to this growing field for the tenth consecutive year, and is finding much reason to praise God for His blessing on the work.

Dr. Wilmer S. Lehman '94, because of the state of Mrs. Lehman's health, has been obliged to return to America from his field in the Cameroons, West Africa, where he has labored under the Presbyterian Board. He was a visitor at the Institute in October.

M. Kenney Cobble '31, is working under the Tennessee State Baptist Mission Board in the territory of the Norris Dam Project, with headquarters at Andersonville, Tenn.

Nathaniel H. Finch '31, is pastor of four churches in North Carolina, of the Methodist Episcopal Church, South. Of these groups, the Queens Creek Church, established by Bishop Francis Asbury, is one of the oldest in America.

Howard M. Green '16, pastor of the Baptist Church, of Hornell, N.Y., reports a victorious farewell service for one of the young men who was leaving to enroll in the Pastors Course, at M.B.I. At this service there were four conversions, and twenty-seven young people came forward to dedicate themselves to God for whatever service He may choose.

Hortense Quinche '25, has concluded her furlough of nearly two years and returned to her beloved ministry in the Congo Belge. After voyaging on the SS. "New York" and the SS. "Usukuma," her party was to land at Kribi, and advance by truck 2,900 miles through Cameroun and to the A.I.M. station, Rethi, Congo Belge, via Mombasa and Kasenyi, Kenya Colony, Africa. Her trust is in Him who is able to do exceeding abundantly above all she can ask or think.

Homer Forrest '32 and Mrs. Forrest (Vera Hutson '33), McDowell, Ky., opposed by the older mountaineers, in general, in their Sunday School efforts, find a real challenge to work among young people. They conduct four chapel periods weekly in the village school. The students' musical background is practically negligible.

W. W. Steinmetz '29, has been pastor of the Community Heights Methodist Protestant Church, Newton, Iowa, since September, 1933.

The Prayer Union letter of the China Inland Mission for November-December, 1934, includes the following names in a list of "New Workers from North America": Pearl M. Galloway '32, Grace R. Liddell '34, Pearl C. Strot '33, Mabel R. Williamson '30, Wm. H. Ebeling '32, and Rowland G. Hill '34.

Arley L. Bragg '28, Wilcox, Neb., pastor of the Community Church, writes that though no prayer meetings had been held in that church for a number of years, the attendance is now from 30 to 50 regularly, and the Lord is blessing with the salvation of souls.

William H. Swann '12, Marquand, Mo., was ordained elder at the Annual Conference of the M. E. Church, Carthage, Mo., in September. He has a circuit of seven points.

C. V. Bussell '31, who has been a Chicago pastor for four and a half years, has accepted a unanimous call to the pastorate of the South Miami Baptist Church, and may now be addressed at 2932 Bridgeport Ave., Miami, Fla.

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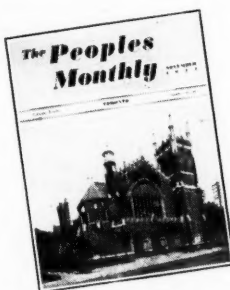
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January, 1935

Captain Norman W. Taylor, Presbyterian Missionary in Mexico, at Founder's Week

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Ivy E. Craig '19, Mt. Silinda, Melsetter District, S. Rhodesia, S. Africa, writes that God is blessing in a quiet way with gradual growth in Christian character among the people and conversions from time to time. Numerous lions and leopards are a menace to life in that section.

Percy G. Carlsson '31, and Ves. E. Spencer '30, are opening gospel work in northern Michigan. In attempting to open a church closed for a number of years they disturbed honey bees which had made a home in the chimney. They were unable to save the honey! Mr. Carlsson is stationed at the Bay City Evangelical Free Church, and Mr. Spencer is doing mission work at Sterling, Mich.

Evan Roberts '31, pastor of the Fairbury Ill. Baptist Church was ordained to the ministry on November 20.

David J. Anderson '32 Mrs. Anderson (Margerie Keur '32) and Beatrice M. Keur '29 are directing the Bethel Mission Bible Institute in Malaybalay, Bukidnon, Philippine Islands. Thirteen students attend school three days a week and work their farms the rest of the time. Recently God has been working in an unusual way, believers showing a deeper interest in spiritual things, and meeting once a week for Bible instruction in preparation for church membership. Six such classes, with more than fifty attendants are being held.

Harold B. Street '32, and Mrs. Street (Mabel L. Ellis '23), and their family of four children, are reported in Mr. Street's last letters from Soddu, Wolamo, Ethiopia, to have battled with sickness, but are now rejoicing in the healing mercy of God. His own severe operation was followed by

rapid recovery. Daughter Miriam was in bed for three months with rheumatic fever, but the family faith is that the "all things" are still working "together" for the glory of God. Pray for them.

Ivan Allbutt '29, writes for himself and Mrs. Allbutt (Mary Eleanor Stair '28), from Pangsieh, Kweichow, China, that a new and enriching empowering through the Holy Spirit has come to their company through deep heart-searching, confession, and faith. The letter is vibrant with new hopefulness, or rather assurance, courage, and joy. They greatly appreciate the prayers of their friends.

Oliver Thomson, '27, and Mrs. Thomson (Dorothy Higgins '29), Caixa 7, Januaria, Minas Geraes, via Rio e Pirapora, Brazil, S.A., have sent out a beautifully printed booklet of stories touching experiences in their needy field. Each is author of stirring narratives. They labor under the Evangelical Union of South America.

Allen N. Cameron '91, Changsha, Hunan, China, asks prayer for the boys and girls in his home, and for two girls who have run away. They have many good points, but also unfortunate traits that have been stirred by the spirit of disobedience and independence now ranging the earth. The boys and girls of his institution have folded, counted, and mailed thirty million tracts, and the work is definitely a gospel ministry.

Arthur E. Glass '27, and Mrs. Glass (Emma Kendal '25), were given a notable farewell in Buffalo, N.Y., on November 1, participated in by many M. B. I. friends, and others, a total of 150, when an inspiring and well-prepared program was given. These much-loved Hebrew Christians have been commissioned to pioneer in the field of Jewish Missions in the Argentine, S. America, where 300,000 Jews are wholly without agencies for learning of their Messiah. Mr. and Mrs. Glass sailed on November 10, and arrived in due time. They serve under the Hebrew Christian Alliance of America.

Mabel Fulton Weiger, '34, 832 Monroe St., Gary, Ind., is making good use of her training in the three-year Music Course, in organ concert work and in teaching. She has been giving sacred organ programs in several churches in and around Chicago. She is continuing her direction of the Glorio Treble Chorus of the First Christian Reformed Church of Chicago.

W. Munsell and Mrs. Munsell (Anna Rodgers '24), report that "the work at Danli (Honduras) grows, although slowly," and believers are growing in grace. Recently a young woman from one of the most fanatical families in town was saved. Prayer is requested for this family.

Angus Brower '32, Tschene, Mangai Etat, sur, Kasai, Congo Belge, West Africa, when writing in September, expected soon to enter upon pioneer work.

Ernest O. Sellers '97, instructor in the Baptist Bible Institute, New Orleans, La., is kept busy in many ways with outside activities, song composition, writing for the religious press, and otherwise. In October he conducted a revival campaign in the Baptist Church of Cheneyville, La.

BORN

To Maurice R. Peterson '30, and Mrs.

Peterson, a daughter, Esther Lucille, Oct. 7, Rollin, Mich.

To John C. Stam '32, and Mrs. Stam (Elisabeth Scott '31), a daughter, Helen Priscilla, Sept. 11, China Inland Mission, Wuhu, Anhwei.

To A. W. Bailey and Mrs. Bailey (Metha Dickinson '18), a son, Herbert Earle, July 4, Africa.

To William A. Johnson '33 and Mrs. Johnson a son, James William, Nov. 1, Chicago.

To Paul L. Arnold '31, and Mrs. Arnold (Anne E. De Young '29), a son, Robert William, Oct. 13, Paxton, Ill.

To Arthur F. Jones, '29, and Mrs. Jones (Catherine J. Campbell '29), a daughter, Catherine May, Oct. 13, London, Ont., Canada.

To Wayne A. Monroe '22 and Mrs. Monroe (Edith Carson '21), a son, Allen Latham, Nov. 14, Port Deposit, Md.

To Alfred G. Mefferd '31, and Mrs. Mefferd, a son, Paul Gilbert, Oct. 24, Chicago.

To Robert E. Jensen '28, and Mrs. Jensen (Lavina Setterberg '31), a son, Dwight Samuel, Oct. 28, Chicago.

To W. W. Steinmetz '29, and Mrs. Steinmetz (Olive Seehawer '29), a son, Lathan Wesley, Mar. 26.

To Oscar A. Johnson '28 and Mrs. Johnson (Thelma Ohrvall '28), a son, Glen Morris, Oct. 26, Kenosha, Wis.

To W. M. Elliott, Jr., and Mrs. Elliott (Helen Hargis '28), a daughter, Carol Elizabeth, Oct. 31.

To Fred H. McGinnis and Mrs. McGinnis (Dorothea Kauffman '32), a daughter, Mary Elizabeth, Nov. 14.

To Raymond N. Ohman '29, and Mrs. Ohman (Marion M. Baird '29), a son, Robert Baird, Nov. 19, Marietta, Okla.

To W. A. Schaub '12, and Mrs. Schaub, a son, John Williams Nov. 27, Rector, Pa.

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John C. abeth A. in China. Alice I George T. morning o into her This devot Chicago h band, her find great of the Lo Max C. rest after on Octobe Baptist W pastor for Elmer Park, Ill. profession istry of so Bible conf in the hea lowing a s was his d instry, a so remain to grace in a William voted min August 28 of the life land, Ore.
(C the side of that the Ch everything to tific facts v as the speci of our day the defens now the ev

MARRIED

Paul B. Miller and Helen J. Sheffit '34, Oct. 24, Chicago.

Rudolph Larsen '33, and Katherine M. Klierer '33, Sept. 9, Bluffton, Ohio.

George W. Marston and Pauline Ramsay '30, Oct. 22, Oxford, Pa.

Leonard Allen Unkefer '34, and Astrid Elizabeth Benson '34, Oct. 18, Marinette, Wis.

Charles Skoda '28, and Florence E. Mentzer '30, Oct. 6, Evanston, Ill.

Harvey A. Anderson '34, and Elvira Fall '33, Oct. 6, Chicago.

Elmer Johnson and Alma Houts '26, June 20. They reside at 610 Forest Ave., Wilmette, Ill.

Raphael A. Gingrich '33, and Leota Aud '33, Oct. 17. Present address, Miller, Neb.

Clifford Clare Meeden '31, and Vivian Lillian Jensen '34, Sept. 18, Chicago.

Wilbert Sprunger '31, and Beatrice Marion Buck '30, Sept. 29, Chicago.

A. E. Berggren and M. Fern Bair '34, Nov. 6. Present address, Idaho Falls, Idaho.

Ray Carl Weiskopf '33, and Jean Bonney '32, Dec. 1. Mr. Weiskopf is a pastor in Mendota, Ill.

John D. Quiring and Helena Heppner '18, Sept. 16, Henderson, Neb.

Robert L. King '30, and Mildred A. Holmes '30, Aug. 18, Dayton, Ohio. Address, 58 Frank St., Dayton.

AT REST

John C. Stam '32, and Mrs. Stam (Elizabeth A. Scott '31) have met martyrdom in China. See editorial page.

Alice Looner Whytock '18, wife of George T. Whytock '16, was found on the morning of October 18 to have been called into her Lord's presence while sleeping. This devoted Christian woman leaves in the Chicago home to mourn her going, her husband, her mother, and two daughters, who find great comfort in the abounding grace of the Lord whom they love.

Max C. Wiant D.D., '03, entered into rest after long illness at Harrisburg, Pa., on October 8. He had served the First Baptist White Temple of that city as pastor for ten years.

Elmer Kaye-Smith, D.D.S. '29, Oak Park, Ill., who supplemented the dental profession with a radiant and blessed ministry of song in many revival meetings and Bible conferences, was called to a place in the heavenly choir on November 7 following a serious operation. His wife who was his devoted helper in his song ministry, a son and daughter, and his mother remain to prove the comforts of God's grace in a time of sorrow.

William Graf, '06, a faithful and devoted minister of Christ Jesus, was on August 28 called into the higher ministry of the life eternal, from his home at Portland, Ore.

BOOK NOTICES

(Continued from page 255)

the side of the old-time Christian beliefs, and that the Church has nothing to fear and everything to gain by gathering all these scientific facts which we are accustomed to regard as the special characteristics of the knowledge of our day. Instead of the Bible being on the defensive, Dr. Price believes that it is now the evolutionist's turn to run for cover,

especially since it can now be proved that the blind, prejudiced advocates of the evolutionary theory have *deliberately suppressed* evidence that did not fit into their man-made program. The seventeen chapters of this volume are prepared and arranged as questions and answers upon a wide range of subjects, although all vitally related to the one great aim of proving that there is no discrepancy between honest science and Scripture.

208 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York, \$1.50.

C. H. B.

Behind Convent Walls, by Beth J. Coombe Harris.

There are few, alas, today who recognize all that the Church owes to the Protestant Reformation, or realize the gross darkness from which our forefathers have rescued us, and that often at the cost of their own fortunes and lives. No group took a more tragic part in Reformation history than the Huguenots of France and their slaughter in the Massacre of St. Bartholomew will be recognized as one of the greatest crimes that was ever committed against civilization and humanity. It is a Huguenot tale that the writer weaves about Charlotte de Bourbon, the girl-abess of Jouarre, and later the devoted wife of William the Silent, Prince of Orange, from which the present royal house of Great Britain traces its descent. The story covers the early years of her eventful life, and for its timely message, its intrinsic value and its literary merits, is to be highly commended.

255 pages. 7 x 5 inches. John Ritchie, Kilmarnock. 75 cents.

C. H. B.

The Great Commission, by Henry W. Frost, D.D.

Dr. Frost has had unusual opportunity to study the whole question of world-wide missions from every angle, having been actively associated with the administration of the China Inland Mission for a long period of years. In expressing his mature convictions regarding the urgent importance of this the primary responsibility of the Christian Church, all other considerations are left aside, and undivided attention called to the divine plan and program as expressed directly from the lips of our Lord Jesus Christ Himself. All the utterances of our Lord on this great subject are examined separately, with regard to time, place and circumstance, and then the whole gathered up in one conclusive and compelling commission, which is both the legacy and the marching orders of His Church.

46 pages. 6 3/4 x 4 1/4 inches. China Inland Mission, Philadelphia. 25 cents. W. H. H.

The Bible at the Bar, by W. M. Robertson.

This noble defense of Holy Writ by one who obviously possesses the necessary training and temperament for the task, is as timely as it is virile and convincing. It is marked by habitual steadiness and coolness of reflection, and the rare precision of its insight combined with lucidity of expression, charms and satisfies the reader. The note of authority is constantly present, for the author writes with conviction. Moreover, its range is wide for so small a book, as the chapter headings will show. They are: The Bible the Word of God; Its Unique Origin; The Argument from Fulfilled Prophecy; Blunders of Bible Blasters; Credentials and Contents of the Bible; Inspiration—What It Is and What It Is Not; Some Supposed Discrepancies; The Bible a Literary Phenomenon; Was Christ a Higher Critic? Is Christ Infallible as a Teacher? Disasterous Results of Dethroning Revelation!

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(Continued on Inside Back Cover)

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RADIO STATION



MIDNIGHT HOUR

Numerous encouraging responses have been received as a result of the Tuesday and Friday Midnight Hour broadcasts, many listeners having learned of these hours of broadcast through the radio page in the *MOODY MONTHLY*. The members of the radio staff rejoice in the wide hearing they are now receiving all over the United States, in Canada, and in many foreign districts. Will our readers please inform their friends of these hours, so that they too may have opportunity to enjoy this time of fellowship in song, story, and Bible exposition?

On Tuesday from 12:00 midnight to 1:00 A.M. Howard A. Hermansen has charge of the program, and during that hour special musical features and Bible messages are broadcast. The Friday Midnight Hour is in charge of the Director of the Radio Department, when songs, instrumental, male quartet, and mixed quartet numbers and short gospel messages and Bible expositions feature the program.

The following are extracts from letters that have come to us from distant points:

"Christchurch, N.Z.

"I enjoyed your program very much. It was quite a change from the dance music one hears every day."

"Asbestos, Que. Canada.

"I enjoyed your Midnight Hour program very much, and I intend to listen in every time these programs are on the air."

EARLY MORNING CHRISTMAS PROGRAM

A special Christmas program in the Swedish language is planned for Christmas morning at the Lakeview Mission Church, School and Osgood Streets, Chicago, of which Rev. Paul Rood is pastor.

The hour from 6:00 to 7:00 A.M., C.S.T., will be broadcast over W-M-B-I. It is hoped that many distant listeners will tune in and enjoy this program with the Lakeview Church friends. Last year, when this service was broadcast, a great many friends on the Pacific Coast, as well as in other portions of the United States, were listeners, and reported a time of real blessing.

WATCH-NIGHT SERVICE PLANNED

A Watch-Night Radio Service is planned for 12:00 o'clock midnight, C.S.T., New Year's Eve, December 31. W-M-B-I invites all friends of the Institute, both near and far, to tune in and share in the hour of praise, prayer, and testimony.

EVANGELISTIC ASSOCIATION BROADCAST

W-M-B-I is planning to broadcast some of the sessions of the Interdenominational Evangelistic Association Conference, to be held in the Moody Memorial Church, December 30 to January 6. Representatives from the conference will be heard on W-M-B-I.

"LETTER WEEK" PLANS

The annual W-M-B-I "Letter Week" is planned for the week beginning January 6. This is the time when all friends of the radio ministry are asked to write letters or postcards to W-M-B-I, expressing themselves concerning the programs. For several years this has been one of the features of the Radio Department which has brought much evidence of the Lord's blessing upon the radio ministry. An attractive souvenir is being planned to be

sent to all who write. Our distant listeners are asked to please keep this in mind and send their letters in to reach us during the week of January 6.

ADDITIONAL HALF HOUR ON SUNDAY

Beginning February 1, the time of W-M-B-I on the air on Sundays will be extended to 3:00 o'clock, making the Sunday schedule from 11:00 A.M. to 3:00 P.M., on that date.

FOUR BIBLE COURSES BY RADIO

The Radio School of the Bible is pleased to announce an unusual quartet of subjects for its Winter Term.

The schedule is as follows:

Tuesdays, January 15-April 2, 3:00-3:30 P.M., "Our Bible—How We Got It"—Rev. W. Taylor Joyce.

Fridays, January 18-April 5, 10:30-11:00 A.M., "Writings of the Apostle John"—Iris Ikeler McCord.

Fridays, January 18-April 5, 3:00-3:30 P.M., Synthetic Bible Studies—"Nahum to Malachi"—Rev. Harold L. Lundquist.

Saturdays, January 19-April 6, 3:30-4:00 P.M., "Plain Talks on the Feasts and Offerings"—Rev. Wendell P. Loveless.

These periods will be conducted on Central Standard Time. The usual fee of \$1.00 will be charged for each course.

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MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, Jan. 6, 13, 20, 27

11:00 A.M.—Moody Memorial Church
12:30-2:30 P.M.—Music and Message

Monday, Jan. 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Music
3:30 P.M.—"I See by the Papers"

Tuesday, Jan. 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour and Short Stories—Iris Ikeler McCord
11:10 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Radio School of the Bible—Rev. W. Taylor Joyce
3:30 P.M.—Special Music
12:00 P.M.—Midnight Hour

Wednesday, Jan. 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Radio School of the Bible—Mrs. McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—"The Jew"—Rev. Solomon Birnbaum

Thursday, Jan. 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Music
3:30 P.M.—Foreign Language Broadcast

Friday, Jan. 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:00 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P.M.—Radio School of the Bible—Rev. H. L. Lundquist
3:30 P.M.—"Mother Ruth"
4:00 P.M.—Scandinavian Service
12:00 P.M.—Midnight Hour

Saturday, Jan. 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Theresa Worman
11:00 A.M.—Teen Age Bible Study
11:15 A.M.—Church School Period
11:40 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Birthday Request Program
3:00 P.M.—Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless

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